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The Missionary Survey's Campaign for 50,000 Subscribers

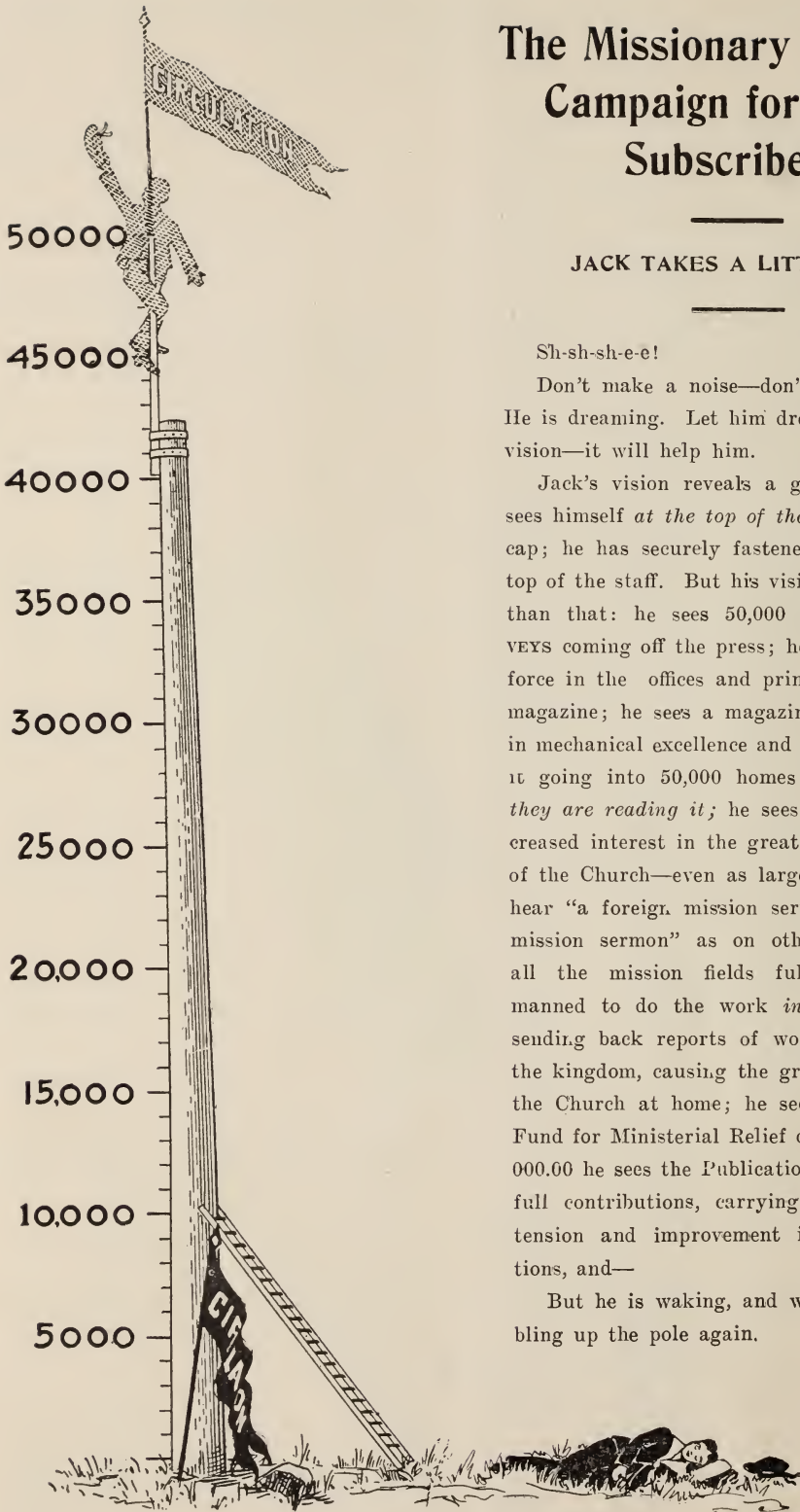
JACK TAKES A LITTLE NAP

Sh-sh-sh-e-e!

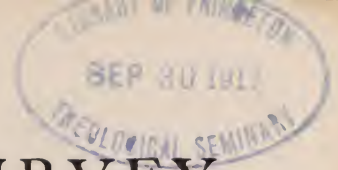
Don't make a noise—don't wake Jack up! He is dreaming. Let him dream; it is a good vision—it will help him.

Jack's vision reveals a glorious sight; he sees himself *at the top of the pole*, waving his cap; he has securely fastened his flag at the top of the staff. But his vision embraces more than that: he sees 50,000 MISSIONARY SURVEYS coming off the press; he sees an enlarged force in the offices and printing house of the magazine; he sees a magazine much improved in mechanical excellence and otherwise; he sees it going into 50,000 homes and, better still, *they are reading it*; he sees a remarkably increased interest in the great benevolent causes of the Church—even as large congregations to hear "a foreign mission sermon" or "a home mission sermon" as on other days; he sees all the mission fields fully equipped and manned to do the work *in this generation*; sending back reports of wonderful growth of the kingdom, causing the greatest rejoicing in the Church at home; he sees the Endowment Fund for Ministerial Relief completed to \$500,000.00 he sees the Publication Committee, with full contributions, carrying the work of extension and improvement into remotest sections, and—

But he is waking, and will soon be scrambling up the pole again.







THE MISSIONARY SURVEY

W. C. SMITH, Managing Editor

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Volume I

OCTOBER, 1912

Number 12

EDITORIAL

THE CAMPAIGN IS ON

THE million-and-a-half campaign has been launched in earnest. The Assembly's Campaign Committee, through its representatives, are putting in an hour with each of the Presbyteries at their fall meetings, arranging for Presbyterial Conferences to be held later, to which are invited representatives of every department of the local churches in the Presbytery. The Presbyteries which have met, so far, have fallen in heartily with the plan, and the outlook is for some fine Presbyterial gatherings this fall and winter, where instruction and inspiration will be received by the church workers attending. This is very largely a campaign of education. Our people cannot have a robust interest in work about which they are ignorant; therefore, they must know the plans of the Assembly's executive forces and the scope of their operations.

There are many features of intense interest about the Assembly's benevolent work—real human interest. We want to get acquainted with these intensely human facts, conditions, needs, struggles, the defeats and victories, and throw our sympathy and co-operation into them.

That our people may know intimately, intelligently and sympathetically these great works and throw into them their personal effort, is the object of the Presbyterial Conferences to be held throughout the Assembly's bounds this fall and winter.

The fuller representations the local churches can send to the Conferences the greater will be the channel of blessing coming back.

THE ANNUAL TUG

Mr. C. F. Reid, who is Secretary of the Laymen's Missionary Movement in the M. E. Church, South, writing in the *Christian Advocate*, makes some very pointed remarks on the subject of Church finances. As this is a question of such vital and absorbing interest just now, we reproduce the article for the benefit of MISSIONARY SURVEY readers. It will be noticed that Mr. Reid very evidently believes in a "personal devil," and that he (the devil) is an inventor of no mean ability.

We are now approaching the Conference season and the time for the annual tug in order to pay the preacher, square the presiding elder, and get up our Conference collections so that we can make a decent report at Conference, "save our face," and get a good preacher next year. Of course we cannot be expected to give much attention to anything else while this tug is on, and the chances are that we shall have to rest at least a month or six weeks after it is over before we can begin to feel normal and look around for something to do for the Lord.

I have often wondered who invented this method of providing for the maintenance of God's Church. It was not Mr. Wesley, for his plan was a "penny a week and a shilling a quarter." It was not Paul, for his plan is plainly stated in 1 Corinthians xvi. 2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." It was not Christ's plan, for he insisted that in order to be his disciple a man must take up his cross *daily*; and from the strenuousness of the annual tug I judge that this part of most men's Christian duty must be quite a cross.

Now, in casting about for some one who would be benefited by such a method I can think of only the devil. Of course it is his special business to obstruct every advance movement of the kingdom of God; and if he

can insinuate a financial method into the Church that will keep the preacher half starved and in financial straits three-fourths of the year, he has the preacher handicapped. Then if he can persuade the preacher to go pretty heavily in debt in order to feed and clothe his family, he gives the tradespeople of the town a chance to sneer at the preacher and the Church, and thus puts a stout stumbling-block in the way of the trades-people and all their sympathizers.

Another advantage the annual tug method gives to the devil is that it affords him an excellent opportunity to strike a deadly blow at the missionary, Church extension, and educational departments of the Church. By keeping the Church financially inactive a large portion of the year, those having charge of these great arms of service are kept busy with pad and pencil, figuring out small economies, how to make tongue and buckle meet and prevent the large leakage that comes from paying interest on borrowed moneys. Their nights are made restless by the necessity of inventing plausible excuses by which to turn away the clamor for help that comes up from all our mission fields, from the destitute places in the homeland, and from the children of the Church crying for a chance to keep educationally abreast with the rest of the world.

Then, too, as a man at any one time can give only what he can afford to spare at that one time, if only one appeal is made in a year, his ability to give is limited; and so by the annual tug plan the sum total of gifts to these great connectional interests is kept at a figure that most effectively avoids the danger of doing anything large in the way of sending more missionaries, building more churches, or keeping abreast with the State in the education of our children. I can see where this would suit the devil very well indeed.

I can also see, when these vital interests are put off till the last moment, how that in a hurry and worry not more than half the members will be seen, and that there will be no chance to educate and inform those who are seen, so that at last the whole burden will fall upon a faithful few. Of course these few cannot avoid feeling that it is unjust and unfair that they should bear the burdens of others. They naturally become dissatisfied. Giving ceases to be a joyous religious sacrament and comes to be a reluctant paying of other people's debts to save the Church from disgrace and to keep things going. At the district stewards' meeting in the beginning of

the next year you will naturally find them or their representatives set like a rock against any increase of assessment or trying to make some new adjustment by which their share may be reduced. Thus the mutual confidence and fraternal fellowship of congregations are brokered up, and this can but be pleasing to the devil. Pondering over these thoughts, I have become convinced that as the devil seems to be the one chiefly helped by the annual tug method, he must be the inventor of the same.

After inventing a plan of this kind, it is not to be expected that the devil would spring it on the Church, cut and dried and all ready for use, and ask the General Conference to accept it by a unanimous vote. That would not be in accordance with his usual way of procedure. We would rather expect him to lay in wait, to take advantage of a sleepy preacher here, an indifferent layman there, and the general disposition to say, "Are there not yet four months and then cometh *Conference?*" and thus, little by little, make people forget the example of Mr. Wesley, the exhortation of Paul, and even the downright statements of the Master, until general use and the sanction of old custom fasten the plan upon the Church with bands of steel.

Now, being opposed to the devil and all of his works, especially that one of his works represented by the annual tug for local expenses and the annual collection and like devices for financing the great ongoing enterprises of the Church of God, I rise to make a motion. It is this: That at the beginning of the new Conference year we return as a Church to the scriptural method laid down by St. Paul in 1 Corinthians xvi: 2; that in every station within our borders we adopt the weekly offering and the duplex envelope for both local and general interests; and that in every circuit we just as religiously lay by in store "on the first day of the week" and, by the use of the monthly duplex envelope or some similar device, replenish the Lord's treasury whenever we do come together to worship Him.

We have already made a good start with this plan. Hundreds of our churches are now using the duplex envelope, and other hundreds have declared their intention to do so next Conference year. By making the vote unanimous I am sure that we shall score a decisive victory over the adversary and put ourselves in shape to win others, until victory shall acquire the steady habit of perching on our banners as the one place where she feels perfectly at home.



FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE NORTH, NASHVILLE, TENN.

TOPIC FOR THE MONTH

KOREA is the field with which our missionary societies will be especially occupied during the month of October. We regret that so few letters have come from our friends in that mission for this number of *THE SURVEY*. We have tried to supplement this lack as best we could by news items gathered here and there. The matter of absorbing interest in that field—the wholesale arrest and imprisonment of Christians on the charge of conspiracy against the life of the Governor-General, is one concerning which, for many reasons, the missionaries have not felt it prudent for them to write. Both the religious and secular press, however, are giving full publicity to all the facts connected with that matter as they transpire, and by the time this number of *THE SURVEY* is published all our readers will know far more about it than any of us know at the present time. We trust that all those who may be appointed to suffer unjustly for Christ's name in this matter may receive grace sufficient for their trial, however fiery it may be; that the trial of their faith, more precious than of gold that perisheth, may be found unto praise and honor and glory at the appearing of Jesus Christ.

A SPECIMEN OF KOREAN CHRISTIANITY

Dr. George Heber Jones tells the story of a Korean searcher after truth who came and spent three days and nights with him conferring about Christ, and who was finally baptized. On reaching home he confessed his new faith without reserve.

The clan of which he was the head listened to his story with intense indignation. In view of this opposition he offered to resign his position and property to any one they should elect in his stead, but as he was the only heir and in the necessary line of ancestor worship, this was rejected. There was more discussion and rising anger, until one of the most bitter struck him in the face. At this the fury of the clan broke loose upon him. He was beaten to the ground, stamped upon and left terribly injured. When Dr. Jones heard of it he hurried to his relief and found him suffering from internal hemorrhages. When asked about his experience the sick man said: "This is the way my Lord went. I am glad he has honored me by allowing me to follow Him." When he was told by the doctors that he might not live long, he exclaimed: "Then what is left of life shall be given to my Lord." He got a cartful of books, returned to the district where he had been so bitterly handled, and spent three years in colportage work. At the end of that time he was taken with a sudden hemorrhage and fell asleep in Jesus. *Eleven churches had been founded by him in his brief ministry of three years!*

TROUBLOUS TIMES IN CHINA

The letter from Dr. Woods, published in this issue, and a good many other communications received from China, indicate that the young Republic is having a somewhat desperate experience in the effort to get itself under way as the recognized governing authority in the land.

The immediate aftermath of civil war is always confusion and unrest and everything that can be thought of that is disagreeable and trying to the people, and the troublous times always continue until the armies that dominate the situation during war times are gotten out of the way so that the civil authorities may have untrammelled control. The revolutionary armies left over after the Chinese civil war have been compelled to go without their pay to a very considerable extent, and until that can be remedied they are certain to prove a sore trouble and a disturbing factor in the situation.

We have always believed, and still believe, that the experiment of representative government in China will ultimately succeed. So far from the Chinese being without experience in that kind of government, as a matter of fact they have had little experience in any other. The Manchu officials never governed China. The officialdom from the Emperor down, was a purely business corporation so far as local government was concerned, and only *taxed* the people, to obtain the revenue necessary to enrich themselves and to maintain such intercourse as was carried on with foreign powers. Nine-tenths of the controversies which in this country are settled in law courts, have always been settled in China by reference to representative men, such as the heads of Industrial Guilds, or heads of the family clan. A crude form of jury trial was common which consisted in the reference of disputes to companies of men gathered in tea shops which are always to be found, especially in the afternoons, in the streets of Chinese cities. Instead of going before a magistrate and both of them paying bribes for a decision of the case, and having the decision usually rendered in favor of the one who could pay the largest bribe, they would go to the tea shop and each side state its case to the crowd assembled. Sometimes friends would be taken along to help the parties in stating their case, these helpers supplying the place of our advocates before the jury. All parties to the case usually talked together at one

time and talked continuously, with much gesticulation, until the people in the tea shop had made up their minds one way or the other. When this was done it would be indicated to the two litigants in some unmistakable way. The gainer of the suit would receive the congratulations of the crowd, and the defeated party would retire without protest and grieve in secret over his discomfiture.

It will not therefore be difficult to make the Chinese willing to accept as legally binding the decisions of representative bodies. As a nation they also have an invincible respect for all recognized authority. Therefore we are confident that in the long run they will make a success of their representative government. Meanwhile with war, mutiny, famine and pestilence following each other, the nation is passing through the deep waters and should have the sympathy and help of all men, whether Christian or otherwise, who love their fellowmen.

CHINA'S NEW DAY

Rev. Palmer DuBose, in the *Bi-Monthly Bulletin* for June, relates some very striking incidents showing the coming in of a new day for China, of which the following are specimens. He writes:

"A few days ago the President of the Society of Liberty of Li Li, one of our large country towns, wrote to me, asking me to send him each week a dozen copies of the International Sunday-School Lessons. He thought that a study of these lessons every Sunday would give their Society a knowledge of true liberty—the Society meets every Sunday at 3 P. M.

"Last Saturday, while visiting in the country, I counted seven temples that are falling to pieces, as no one worships in them now. In one of them the gods had been tumbled down on their heads. One of these temples is being used as a club-house by the gentlemen of that neighborhood—think of Chinese country gentlemen using a temple for a country *club*! I was talking with an old farmer, who stopped his plowing for a chat, and one of his questions was, 'What is an ice-mountain, like the one that big ship ran on, and sank?' He went on to ask many questions about the sinking of the *Titanic*. Surely, China is asleep no longer, when even the farmers who can not read are taking interest in all the affairs of the world."

AN ANCIENT HYMN

Dr. Woodbridge is a great digger after hidden treasures. We have heard all our lives of the famous Hymn to Zeus, written by the poet Cleanthes about 300 B. C., and quoted by Paul in his sermon to the Athenians on Mars Hill. Dr. Woodbridge has somewhere found an excellent translation of this remarkable poem and has published it in the June number of the *Bi-Monthly Bulletin*. We are sure the readers of *THE SURVEY* will be interested in reading the poem, and we therefore publish it in this issue. It would seem evident that the author of the hymn had communicated in some way with his Hebrew contemporaries, for the ideas of the Deity which it shows that he possessed are found in no other ancient literature that has yet been discovered except in the writings of David, Isaiah and Job.

RELIGIOUS FAKIRS

Mrs. Gross Alexander, of Nashville, Tenn., in a striking article in the *Methodist Review*, calls attention to the alarming (it is possible one should rather say ridiculous) extent to which American women are furnishing aid and encouragement to every conceivable kind of religious vagary, and especially to those who bring revelations from the Himalaya Mountains, or from the unexplored fastnesses of Thibet, where some of the ancient deities referred to in Milton's famous hymn are making their last stand. We are well aware that an effort to argue with those who patronize these antique superstitions would indicate a lack of mental balance of the same general character as that which makes people susceptible to their influence. Our theory is that certain morbid spiritual conditions render people liable to become infected by them just as certain morbid physical conditions render one liable to become the victim of any prevalent epidemic.

Some of the recent performances of Mrs. Annie Besant, the noted English woman who has acquired fame as the representative of Indian theosophy, will proba-

bly be found difficult for the most enthusiastic admirer of these ancient cults to reconcile with the idea of her mental sanity. Sometime ago she recounted her prenatal history, alleging that she had been in an earlier incarnation an Indian sage, and that she was afterwards doomed to another incarnation in England, that she might acquire experimentally a knowledge of the gross materialistic civilization of that benighted land. Recently she has received information through a Himalayan Mohatma that a second Christ was soon to come, who would enter the body of a young Brahmin, for whose unpronounceable Indian name she has substituted the poetic name of Alcyone. This "wonderful boy," she alleges, has been appearing and re-appearing on the earth during a period of 30,000 years. He must, therefore, have existed, on a reasonable calculation, in about 900 previous human personalities! What a wealth of experience he must have accumulated!

This last revelation from Mrs. Besant was rather too much, it appears, for her followers in India, and she has deemed it prudent to come back to London for an extended visit, bringing this boy with her. In the course of a year or so it is thought that the situation in India will become sufficiently quiet to make it safe and pleasant for her to return. Meanwhile she may comfort herself with the assurance that the loyal attachment of her American adherents will not be shaken by this or any other absurdity in which she may choose to indulge.

THE BABI-BAHAI MOVEMENT

The Persian Prophet, who at present occupies the boards in this country, is a certain Abdul-Abbas Efendi, representing what is known as the Babi-Bahai Movement. We have had several inquiries in regard to this movement, and are likely to have a good many more in the next few months, we suppose, inasmuch as Mr. Abbas Efendi is being considerably exploited in Unitarian pulpits, and was given, we are told, quite a favorable reception by Archdeacon Wilberforce of the Church of

England on his recent visit to that country.

In order that we may have something authoritative to refer to hereafter when inquiries are made in regard to this Persian Missionary Enterprise undertaken in this country, we quote the following from a review of the life of the Prophet Babi-Bahai, published in the *International Review of Missions*. The writer says: "In the form which the movement took in Persia, the soil from which the founder of the present movement sprang, it consisted in a belief in twelve Imams, or personal representatives of God, starting with Ali, the nephew and son-in-law of Mohammed, and continuing successively from father to son until the twelfth (after completing the funeral rites of his predecessor, the eleventh victim of orthodox persecutors) withdrew from the world in A. D. 873. For seventy years after this, communication with him was maintained through a series of 'Gates,' until the death of the last of these ended the period of 'Minor Occultation,' when the master was only partially hidden, and began the period of the 'Major Occultation,' which should continue until the re-appearance of a Gate. We suppose that Mr. Abbas Efendi appears among us in the capacity of a Gate, and from him in that capacity may be expected revelations that will be found much more congenial to the present mental attitudes of some of our New York and Chicago women than the Christian revelation has proven to be.

The movement is said to have several millions of followers in different parts of the world. Evidently it does not require to be understood by its adherents, or so large a following would never have been possible. We suppose that as a sort of diversion for some of our idle rich who have broken with Christianity, it is about as harmless a one as could be found. The time given to the study of it would be taken away from things that would perhaps be equally as unprofitable.

GROPING FOR A RELIGION

The following extract taken from the *Record of Christian Work* calls attention

to a phase of the present religious situation in Japan which is worthy of our thoughtful attention.

What is true of human character in general seems to be true of the Japanese character in a pre-eminent degree, that it is full of inconsistencies. It is probable that the ideas of Herbert Spencer and Huxley and other leaders of Western materialistic philosophy, have had a more extensive vogue in Japan than they have had among any other people. The course of Japanese history has also tended to their mental engrossment in the material side of life. It is evidently a mistake, however, to think that the Japanese are naturally an irreligious people. The heading to this note seems to us to describe accurately their present state of mind, as indicated by the things referred to by the writer from whom we quote. He says:

We are apt to think of the Japanese as a nation of materialists, so absorbed have they been during the last generation in the problems of a purely material expansion. But those who know their interior life intimately deny this. Mr. Masahira insists that there is in them an almost passionate longing and striving after spiritual satisfaction. The innate religiousness of the people, which lies below surface observations, is illustrated by many of their national customs and phrases. Thus mountain passes in Japan are called "*tango*," an old form of the word "*tamuke*," to worship God. It recalls the old-time custom of accompanying friends who had set out on a journey to some mountain opening on a ridge or watershed, where, at the parting, a religious ceremony was held at which God's blessing was implored for the traveler.

The Japanese authorities seem quite conscious of present-day Japanese spiritual uneasiness and have made various attempts to appease it by the revival of usages of the Japanese religious past. They have commended as a religious teacher and guide, Sontoku Ninomiya, an early reformer and statesman, a representative of sound common sense of the Benjamin Franklin type. He stood for "good customs," for "moderation in all things"; but his example and life have nothing in them to win the enthusiasm of masses of men. There has also been an attempt to resuscitate the study of Confucius' Analects. A pocket edition for reading in railway stations and on the streets has been in fashion among young men as pocket Testaments among Western Christians. Later came the government's attempts to renew interest in Shintoism. Shrines were repaired, school children were taken *en masse* to

worship at them. But many agnostic teachers rebelled at this recrudescence of paganism; Christians refused to allow their children to go with the others; Buddhists offered formal protest and, to cap all, the leading authority in Japanese history, Dr. Basil Chamberlain, exposed in unsparing thoroughness the whole hollowness of the bases of Shinto belief. Now the authorities are experimenting in another direction. Mr. Tokonami, vice-minister of Home Affairs, has called a conference of Christians, Buddhists and Shintoists to consider how best to establish sound morality among the people. This is the first time that Christianity has received official recognition. It is said that Mr. Tokonami has, as a result of personal investigations, been greatly impressed with the power of Christianity in the West, and would bring it to bear on Japanese life. As far as we can judge, the possibility of a new eclectic religion made up of elements from the older ones is suggesting itself to the government. But this is, of course, a chimera.

MISSIONARY ADVERTISING

The Missionary Review of the World gives an interesting editorial account of the work of a Philadelphia layman who took up the work of advertising the case of some young men who were ready to go to the foreign field under the United Presbyterian Board, but who were detained for lack of funds.

He purchased space in the secular papers and used somewhat the same methods of getting this case before the public as those he used in advertising his own flour business. The result was not only the donation of sufficient funds in a very short time to send these young men to the field, but the inauguration of a publicity campaign to be financed by certain generous individuals in which large use is to be made of the secular press, as a regular part of the Church's method of raising money for missions. Inasmuch as the layman referred to discovered that the financial returns of his advertising campaign were more than 600 per cent. of the amount invested, he has associated with himself a group of laymen and they are proposing to expend \$50,000 next year in display advertising of missions in secular publications.

A more interesting example of missionary advertising is that which has been inaugurated by Rev. Albertus Peters, the able and resourceful representative of the Dutch Reformed Church at Nagasaki, Japan. Dr. Peters has expended about \$600 during the four months ending June 1st, in this work. He has bought space in the leading Japanese papers which he uses in printing serial articles, in which he sets forth the leading truths of Christianity in a connected way, and in which he advertises a large amount of leaflet and booklet literature which he has accumulated for distribution. He has secured a staff of Japanese Christian writers who help him in this work.

One result of the enterprise already attained, is the receiving of numerous letters of inquiry from persons in all parts of Japan where these newspapers go, and in many places where no missionaries have ever gone, asking for information by correspondence, or for the literature which he offers for distribution. Dr. Peters says that during the first four months he received 407 requests for literature. Frequently, also, he receives letters from persons who are in trouble, asking for sympathy or guidance or help. Many visitors also come to the office where he is to be found at certain hours, to discuss with him the matters about which he has written in the papers. The articles are often made the subject of editorial comment, and not infrequently bring out controversial replies from the representatives of Shinto or Buddhism. Dr. Peters says that there are encouraging evidences on every hand that the articles are read thoughtfully and with the deepest interest. The idea seems so simple and so eminently practical that we wonder why it has not been thought of before. We hope that the success of the effort will be so manifest that the Dutch Reformed Board and all the other Boards will feel justified in making the necessary appropriation to carry on the work in the most effective way.

ADMINISTRATION OF JUSTICE IN KOREA

Many years ago Japan adopted a code of criminal laws and of court procedure which satisfied the demands of the civilized powers as the condition precedent to abandoning the claim of extra territoriality for their nationals and permitting them to come under the jurisdiction of the native tribunals. One of the features of the old *regime* supposed to be forever done with under this arrangement was the employment of torture as a method of extorting confessions.

The testimony in open court of large numbers of the Korean Christians on trial for conspiracy against the life of the Governor-General that their confessions, read in court, in which they acknowledged the conspiracy and also implicated several American missionaries in it, *were made under torture*, administered by the Japanese police, will be accepted as true by the whole civilized world, as against any interested denial on the part of the Japanese police. Japan, jealous as she is of her honor and standing as a civilized nation, may as well accept this at the outset as a settled fact. What then will she do about it?

We trust that the responsibility for this shameful lapse from civilized ways may be found to attach *only to the police and other minor officials*, and not at all to those who really represent the Japanese government. It will not be enough, however, for the government to clear itself of actual complicity. If she would hold up her head and continue to hold her place as a recognized equal among the civilized powers that have admitted her within the pale, she must suitably and emphatically repudiate the barbarous conduct of those who have done these things in her name. They, and not the poor Koreans who have been accused of this conspiracy, are the real enemies, who not only bring discredit upon, but will also ultimately endanger the existence of Japanese rule in Korea. Let her introduce the reforms that are so much needed, and not only improve the condition of the people, as she no doubt

has done, but do it in a kindly way so as to make friends of them. Then, the next time Russia comes along, or a collision occurs with any foreign power, there will not be found an exasperated remnant of unassimilated Koreans, ready to enter into a real conspiracy with the invader, not against the life of some unpopular Governor-General merely, but against the life of the Japanese Empire.

SOME APOSTOLIC FEATURES OF THE KOREAN CHURCH

If the average churches of our denomination were disbanded and could only be reorganized by the membership submitting to the same entrance examination that the members of the First Presbyterian Church of Chunju were admitted on, a very considerable proportion of these would have to wait at least twelve months before they could get back to the status of full communing members. For they would not only have to show that they had lived an upright, moral life for that length of time, but also that they had manifested the sincerity of their own faith by their efforts to lead other souls to Christ. This is the first Apostolic feature of the Korean Church, viz: that it is a *witnessing church*. The wonderful increase of members that is constantly being reported by the different Missions is not the result, in the main, of public preaching and appeal, but of the constant, unremitting evangelistic efforts of the individual members, in their homes and among their friends and neighbors. The same earnestness and activity on the part of the membership of all the Protestant churches in this country would make a revolutionary change in our whole Church situation in a comparatively short time.

No doubt many of the Korean Christians are immature and undeveloped. We cannot reasonably expect to find in them, so recently pulled out of the horrible pit and miry clay of their heathenism, the same well-rounded character that we find in the best of those who have inherited a thousand years of Christian influence and training. But in respect of their witness-

ing character, the supreme need of our home Church at the present time is to get back to the Apostolic standard of which the Korean Church is such a conspicuous example.

Another Apostolic feature of the Korean Church is the prevalence, continuously for the past four years, of the same kind of revival spirit as that which prevailed in the Apostolic churches in their early years. This revival in Korea did not come to them through the ministration of any special evangelist, but came directly in answer to special prayer that was made for it by the Korean Christians who had heard of the great revival in India. This revival in India came in answer to the prayers of certain Welsh missionaries in that country who had heard of the great revival in Wales in 1904. In the public meetings held in connection with this revival the main emphasis has not been placed upon efforts to reach the non-Christian community, but upon efforts for the deepening of the spiritual life of the Church. Says Dr. Heber Jones, "The winning of the non-Christians in Korea is regarded as the ordinary, every-day work of the church members, while the revival is a time when the church membership reviews its attitude towards God and Christian duty, and in humility and confession endeavors to correct the inconsistency and faults which are unavoidable in human life." This was the real element of strength in the revival of 1907. The primary effects were upon the church body, raising it to new and hitherto unapprehended levels of Christian experience. The revival was necessarily accompanied by a larger ingathering of non-Christians, but this was the effect growing out of, rather than the cause of, the revival.

Another Apostolic feature in the Korean Church is found in the disposition on the part of the members to search the Scriptures in order to learn all they can learn in that way of the new life that has come to them in their Christian experience. Year before last when the communing membership was reported as about 60,000, there were held 2,000 Bible study

classes, the usual period being two weeks, with an attendance of over 100,000, many of these attendants walking distances of from fifty to two hundred miles, bringing their provisions and paying their own way. The translation of the Bible into the language of the people recently completed, was a master stroke of missionary policy. We are told that copies of this translation are now found in almost every Christian home, and in the hands of every new convert. Even the general public are sufficiently familiar with it to understand references made to it in preaching. The Korean Christian believes it to be indeed and in truth the Word of God, and has implicit confidence in it as his guide in both faith and practice.

Another Apostolic feature in the Korean Church is the place occupied by prayer in the personal life. Speaking of this, Dr. Heber Jones says, "The Korean Christian has not yet become weary of the privilege of prayer, and has a supreme faith in its value as a primary method of work in extending the Church. Family prayer is a feature in the Christian home, and the native church would be inclined to discipline a man who neglected to maintain this privilege with the members of his household. It is not an unusual thing to find men giving themselves to prayer lasting throughout the night."

As in the Apostolic churches the spirit of prayer was so intense as to result in frequent audible expression during public services, so that the Apostle found it necessary to utter words of caution lest these audible outbreaks might reach the point of disorder, so we are told that it is not uncommon in Korea for the entire congregation, when in deep feeling, to break out spontaneously in audible prayer. It is not surprising, being filled with such a spirit of prayer as that would indicate, that this Korean Church, in spite of its weakness in many respects, is proving itself to be mighty in achievement so far as the real purpose for which a church exists is concerned.

Other Apostolic features of the Korean Church, of which there is not space to

write further, are, the same kind of liberality that characterized the churches of Macedonia, of which the Apostle speaks so enthusiastically in his letter to the Corinthians, and last but perhaps most important of all, the realization of the fact that as a Church it does not exist for its own sake, but for the sake of the world that lies outside of and beyond it. This infant Church is already a foreign missionary Church. It has as yet very few ordained ministers, although much the larger part of the evangelistic work that is being carried on is by the natives themselves. But one of the first men ordained in the Presbyterian Church was sent as a missionary to the island of Quelpart, his entire support being furnished by the native Church.

It is sometimes said, "Is not Korea a weak and subject nation, and are not its people marked by the inferiority that always comes sooner or later to mark the members of a weak and subject nation? Can we, therefore, expect much of the Korean Church as a force in world evangelization? And would it not have been better to expend the effort that has been expended in this field in developing churches among the more virile people of China and Japan? Perhaps it is not inappropriate to quote, in reply to such questions,

the following words of Paul to the Church of Corinth: "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence."

THE MONTREAT CONFERENCE

The Foreign Missionary Conference, like everything else, reached high water mark at Montreat this year. The attendance was the largest ever reached, the missionary messages were illuminating and inspiring, Dr. Lyon's Conference sermon on Sunday morning was in every way worthy of the great occasion, and Dr. Smith's closing address was a clarion call to the Church to rally and go forward without faltering or turning aside to the accomplishment of the great task which we have irrevocably assumed, and the assignment of which to us by our Lord and Master constitutes the highest glory of our Church.

A brief account of the Conference prepared by our always accommodating and sympathetic reporter, Miss Mamie Bays, is published elsewhere in this issue.

A NOTE OF CHEER FROM KOREA

REV. ROBERT COIT

(Letter to Mr. Cameron Johnson)

I WISH you could see Kwang-ju now. Dr. Wilson has his hospital hill beautifully graded and terraced with roses, violets, dahlias, cosmos, verbena, etc., in profusion on all sides. And, too, the entire compound is one large park. This is now without doubt the most beautiful place in Korea. My home looks like Heaven when I get back from one of my long itinerating trips of from twenty days to a month each.

Since Mr. Bell went home on furlough I am left with this large local church and thirty groups in the Soonchun field in addition, the nearest of which is thirty miles

from here. Since my operation for appendicitis in February, I have traveled over 600 miles to visit my churches, and have baptized 195 outside of the church here at Kwang-ju. That, of course, is the station church, and all of us work in it. More than sixty were baptized this year in the local church. The Soonchun field is the most promising in the Mission. We have some fine native workers there and some fine strong churches.

We have a magnificent location in Soonchun, gently sloping fields just outside the city wall, secluded, yet right at the city and overlooking it. We bought enough



MR. COIT'S RESIDENCE AT KWANGJU, KOREA. COST, \$2,300.

land for less than \$2,000, and now it would require some \$6,000 to buy the same amount. The situation and scenery are ideal, and the roads around that section are not surpassed by the famous Mecklenburg roads in North Carolina. Another advantage is running water from the mountain, three streams crossing the Compound, and several fine springs just back of it, to which we can run pipes and have fresh water on tap always. We plan to build all buildings of grey granite, which is to be found on the compound and back of it, and which is cheaper than brick. So that station will be built all right. I am now getting out rock, burning tile, laying off roads, etc. We planted out 1,500 trees this spring, and the most of them have lived. Messrs. Newland, Pratt and Coit will be the evangelistic workers there, and Miss Biggar one of the single women workers. The physician and the ladies are not yet designated. We plan to build after August and to move there early next year. I hate to leave my pretty home here, but with my wife and bairns *any* place will be home. I shall prefer to live there as I shall be able in a few hours to run out to any church on those fine roads. Could use an auto-cycle or an au-

tomobile there if I had one, which cannot be said of any other country field that I know of here in Korea. The transformation wrought by the military roads is wonderful.

Mr. Swinehart is a blessing to the Mission. He was a busy man in America, but he says he got all he bargained for when he came here. My, but it is a relief to have some one else to look after the money side and the building. I have had to run the Soonchun work so far, but he will take it over in a few months.

We are sorry to have to lose Mr. and Mrs. Harrison, of Mokpo, who return to America indefinitely. They have two young babies, and he has been on the field nearly twenty years. It almost breaks his heart to go. He is a splendid worker and a fine man. She, too, is a fine worker and speaks the language fluently. We are looking for Misses Watkins and Baskerville from China next week. This is a sort of a summer resort for the China friends. Hope they will get here before all the strawberries are gone. Finest this year I ever saw, and loads of them. Roses the loveliest, and hundreds of bushes on the compound, mostly raised from cuttings.

Southern Presbyterian Mission of Korea

DESCRIPTION	Chunju	Kunsan	Mokpo	Kwangju
When established	1896	1896	1899	1905
No. Missionaries	13	11	9	20
No. Children	7	7	3	18
No. Residences	7	5	4	7
No. Churches	147	61	47	88
No. Communicants	2723	1251	1031	2150
No. Baptised last year	575	216	369	740
No. Schools	19	15	10	15
No. School pupils	369	465	423	382
Contribution native church	1166.00	1273.32	1186.78	1657.00
No. Hospitals	1	1	1	1
No. Dispensaries	1	2	1	1
No. Patients treated last year	6211	8650	11025	9871
No. Operations last year	107	195	20	196
Population of field	632000	336000	340000	935000

THE FIELD consists of the two Provinces of North and South Chulla, and six counties of another Province, and is located in the extreme South-West portion of Korea.

THIS REGION, known as the "Granary of Korea," because of its rice fields, contains about 2,234,000 people, and is the most densely populated part of the country.

THE LATITUDE is the same as Virginia, Kentucky and Southern California. THE SCENERY is mountainous and the people primitive. CLIMATE, mild and healthful.



ITEMS FROM MOKPO

DR. M. C. HARDING

IT HAS been a long time since I have written you a line, but time certainly flies over here.

To say we have been busy is putting it mildly. The mission expected me to have a year to devote to language, but half my time has been taken up in the dispensary since I came. It was either that or close the work, and I couldn't do that. However, my wife and I are getting on with our language as well as the others, I guess.

We are rejoicing over the arrival of Miss Ada McMurphy. Mokpo is to be congratulated on securing her. She is at present lying with us until the Nisbets return. They are at present in Fusan, where they took the Harrison children, intercepting Mr. and Mrs. Harrison on their way from Seoul to America.

The Harrisons have had a most serious cross to bear in Mrs. Harrison's illness, and we are exceedingly sorry that we have to lose them.

Mr. McCallie is again away upon an itinerating trip in the islands. It is touch and go with him, and we rarely see him for more than a day at a time.

Miss Martin is at the language class at Pyeng Yang. She writes glowing accounts of the work performed there.

Our medical work is flourishing here. Dr. Oh has been with us part of the time, while during his absence I have charge. Some interesting operations have come our way lately, among them being a tumor which weighed about one-fourth as much as the woman who had it. She came from a remote village, and the testimony she will carry back of Christian people will open it to us as no other thing could.

This past week I had an engineer from Seoul with me working on the plans of our Mokpo hospital.

Our location here is superb, being on the only road that connects Mokpo with the back country. We are on a peninsula, and our hospital is on the narrowest part of the neck. It is also near the depot of the railroad now building, and not far from the water front. It is really the best all-round location in Mokpo. Since the railroad was started it has become very valuable, though originally it cost very little.

Taking it all through, I am more than satisfied with my life and work here. The opportunity is limitless, and the incentive is strong. Pray that the response shall correspond to it.

Mokpo, Korea, June 23d.

MEDICAL WORK AT MOKPO

DR. S. K. OH

[NOTE: This charming letter of Dr. S. K. Oh, was written to Dr. A. J. A. Alexander, who brought him to this country and gave him his medical education. He is a graduate doctor and one of the most effective workers in the Korean Mission.]

My Dear Doctor:

THANK you very much for your kind letters and the book. I believe that it is the best book for the microscopical work, and is worth to me more than the gold. I need it every day in the dispensary. I wrote to Dr. Forsyth for it and I meant I would pay him, but

sorry that his mother sent my letter to you and made you so much trouble.

Dr. I don't know how to express my thanks for the instruments and for the magazine. The words can hardly express my thanks, but please accept my hearty thanks for the presents.

Dr. Harding reached here about a month ago, and he is a fine man. Also he looks like a business man.

Mr. Knox already moved to Kwangju and Mr. Nisbet lives in his house.

I think I have more Xmas presents than

any other body in Korea. The mission gave me a copy of U. S. dispensatory, tropical disease and *American Medical Journal*. They are all importance to me than anything else. I am grateful for these presents.

We have over thirty patients in a day in the dispensary, and the station asked me to charge it for a whole year and let Dr. Harding to study the language. I thought that he would take charge of it and let me do the assistance work, but it is said that it was decided by the mission. I told you that I have to look after the academy. I am teaching two branches in the school. Besides these clinic and school work, I have out calls. So sometimes I haven't any time to take the dinner. We have about twenty boys in the academy, and it is smaller number than last year. Because the school didn't open until last of October.

Kunsan Academy just finished, and have the classes in there now. It is the best building in Kung Mal now.

The church work is growing steadily in everywhere, but lots places are disturbing by the evil people. You know what I

meant this evil people. Certainly, they are against for Christianity. But I know that God has more power than that they have now.

Next March we will have a railway from Kunsan to Seoul. You can go to Europe or U. S. from Kunsan by this rail. In Mokpo it is said that it will run from 1913 on. But they are working on it now in Mokpo very fast.

Last year's report of the government, received saying that about one hundred thousand Japs came to Korea. They will keep coming every year. What these poor Koreans will do? The land is very high now and it is almost 200 per cent. went up since last year.

I have big family now. Parents, two sisters, wife, five children and two servants. My youngest is growing very well. I received all the blessings in our family. Since I came back home, none of them had any serious illness. I am thankful for it.

I hope you are well and please give my best wishes to Mrs. Alexander.

Mokpo, Korea.

REPORT OF THE FUSAN LEPROSY ASYLUM, 1910-1911

DR. GEORGE H. WINN

LEPROSY is practically unknown in Northern Korea. Rarely are there found cases north of Seoul. But in the southern provinces it is estimated that there are some thirty thousand lepers. In the Chulla Dos (this is the field of the Southern Presbyterian Church in Korea) and the Kyung Sang Dos it is common to see lepers begging along the roadside. More frequently still do we find sufferers from this terrible disease living in the same house and same room with the other members of the family; often do we find them worshipping together with other Christians, utterly unconscious of the contamination they are carrying.

It was to help to alleviate conditions, to instill into the minds of the people the dangers of contagion, to show the proper

method of treatment by isolation, as well as to lift up the poor sufferer, that the asylum at Fusan was established.

When the asylum was opened, the report spread far and wide that the destitute might find home and that treatment for the disease was given. This brought a constant stream of applicants to the door of the missionary in charge. Many were pitiful in the extreme, and all had tales of woe and suffering that were calculated to soften the hardest hearts.

The number of inmates for the last year ranges from nineteen to fifty-seven. The average for the year has been forty-three for every month of the year. Among this number there have occurred seven deaths. He have now fifty-one sheltered in the asylum. One of this number is being es-

pecially supported by outside means, so this gives just the fifty for which funds are provided from the home society.

It seems unfortunate that the asylum cannot be utilized to its full capacity. If there were sufficient funds some twenty more could be so accommodated. Because of this, it is hard to convince applicants of the justice of refusing them. Here is an opportunity for some large-hearted philanthropist to help suffering humanity. The Committee feel it best to keep the inmates employed more or less. This was thought best so as to keep their thoughts off themselves and their condition and incidentally, to help reduce the cost of maintenance. Of course no one is required to do anything which is beyond his strength or ability. But some can help out a little, however small their help may be. However, there are quite a number who are so badly maimed by their disease that they are not able to do anything; some few are not able even to care for or feed themselves.

One particularly sweet-faced little girl has practically lost both of her feet and one hand, while the other hand has but one free thumb with which she eats and turns the pages of her Bible. One poor boy of eighteen, as he has no hand, has to be fed. However, we assured him that there would be no danger of starvation, as we would appoint some one else to feed him.

The inmates do all the work around the asylum, however—make their own clothing and bedding. Each man, when he enters the asylum, is given a Bible and hymn-book. If he cannot read these when he enters, he is expected to learn to read and study them. To that end every morning after breakfast a study hour is observed, in which the inmates receive instruction in reading and writing. The latter is, of course, some time impossible.

During the past year a kind friend of the asylum has presented means by which a couple of boats were purchased. These the inmates use for getting a little recreation upon the waters of the bay, and for carrying provisions to the asylum. Before

the boats were purchased everything had to be carried overland on men's backs along a narrow, tortuous path. The boats thus save a good deal of expensive coolie hire. It goes without saying that the lepers appreciate the gift very much.

Up to the time of the departure of Dr. Irvin, the lepers received regular treatment. In several cases the effect of their regular life in the asylum and sufficient food has been so beneficial that they became "new men," as the keeper expressed it. One poor fellow, when he came was hardly able to walk, and was in a most distressing condition from weakness and open sores. But now, when burdens are to be carried, he is one of the two or three chosen to do so. In several other cases, also, great improvement is manifested.

Since the doctor's departure the lepers have had no treatment. But upon the arrival of the new physician we expect that medical attention can again be given.

Mr. Engel, as well as being superintendent, is the pastor in charge. The asylum is organized as a church group with a man appointed as leader and deacon. Regular Sunday and midweek services and daily worship are conducted. After careful examinations some twenty-two were admitted last fall as catechumens. We hope that their confessions of faith are the sincere expression of those born of God.

The purely altruistic example of Christian philanthropy that the work at the asylum presents has not only made an impression on the minds and hearts of the inmates, but it has also aroused the interest of the natives in the surrounding villages. In fact, so greatly that in one of the villages a number of the people were led to inquire into the truth and have since come believers.

To our knowledge, the Fusan Asylum is the only institution of its kind in Korea. Its field is certainly a great one, and the opportunities it affords for helping those perishing in body and soul are almost unlimited. Though as yet there is no medical aid that can absolutely heal the terrible ravages of leprosy, yet the asylum has

proven to be a place where there is a remedy for the much worse leprosy of the soul.

May the asylum prove to be an important means of easing many of their physical sufferings and saving them to the eternal glory of their God.

NOTE.—This very interesting report is that of the Fusan Leper Asylum provided by the Mission to Lepers in India and the East. Dr. Irvin, of the Northern Presbyterian Mission at Fusan had charge of the asylum until his return last year. The capacity is about a hundred patients, but there are, as already stated, thousands of poor lepers in Korea who wander homeless, hopeless and helpless, save for the help of God and their fellowmen. God grant you will pray for them and help them now.

At Kwang-ju, hundreds of miles to the north and west of Fusan, in our own Mission field, is a small beginning of another home for lepers. Dr. R. M. Wilson is in charge of this, and the Mission to Lepers in India and the East has undertaken to build a larger home for them. And has asked for \$5,000 with which to do this. At last reports by Mr. W. M. Danner, Secretary for the Leper Mission, with headquarters at Cambridge, Mass., two gifts of \$500 each, both from other denominations than our own, had been given, thus leaving \$4,000 yet to be given. Who is willing to give this or any part of it? Act to-day, so the work can go on.

"And the King shall answer and say unto them, Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." Matt. 25: 40.

CLUBS AND ORGANIZATIONS IN CARDENAS

LOS VIGILANTES.

E. R. SIMS

FOR some time there has been felt the need for some kind of an organization for the boys of the school and Sunday-school. The life of the Cuban is entirely a club life, partly from necessity, as the houses are small and for the most part poorly ventilated. This naturally drives the people to the plazas and clubs. This, however, was not the motive that prompted the organization of "Los Vigilantes." There was a leak in the day school each year—sometimes more than we could stand; so to stop this a club, whose membership is composed entirely of the boys of the day school and Sunday-school, was formed. For amusement we have begun a gymnasium and have parallel bars, dumb bells, basketball, medicine ball, and some other things that could be made.

On each Saturday night the desks are taken out of one of the rooms and about thirty boys between the ages of ten and eighteen gather for a good time.

We have already felt the influence of this club. It has made the good boys better and a good many of the bad ones bet-

ter than they were. So far only two boys who were members of this club have left school. The attendance of this crowd at Sunday-school has been more regular than before, and some have been brought into the school through it. Last winter a very creditable entertainment was given by them.

But that the work might not be confined to the boys alone, under the leadership of Miss Craig was formed

THE GIRLS' ATHLETIC ASSOCIATION.

Its purpose and aim is for the girls what the Vigilantes is for the boys. And it has accomplished its end wonderfully well. One of the chief features of the Commencement exercises was a march by the girls of this club.

Not being content without some kind of a club for all the young people, there was organized a

TENNIS CLUB.

for the older young people of the church. This has a membership of twenty-two. A fine location was found and a good court



A LARGE TREE OF CUBA, CALLED "CEBA," AT
SAN JUAN DE LOS HERRIOS, CUBA.

laid off. It would be difficult to find a more enthusiastic set of tennis players anywhere. But more good has been received than that derived from the exercise. Its greatest good has been to bring about a feeling of unity among the young people and consequently of strength.

Perhaps some of our friends, and especially those who have contributed so lib-

erally to the appeals made to them, would be interested in the progress of the school in Cardenas.

During the past year, in the main school and in the two branches the enrollment almost reached the 200 mark. While this is not the largest enrollment that we have had, it has been the most satisfactory and the attendance more regular than before. For the coming year, beginning September 11th, we have several improvements planned. The most important is the Commercial Course. The studies offered in this course are—Shorthand, Typewriting, Bookkeeping, Commercial Arithmetic and Commercial English. All except the last being taught in Spanish. This is a course that until now could not be had in Cardenas.

Through the kindness of several of our friends we have been able to add to the equipment three new Remington typewriters of the latest model.

Another new feature will be a course leading to the Bachelor's degree.

With these two new courses and the improvements that we hope to be able to make on the building, we ought and will be able to hold our own here in Cardenas.

Cardenas, Cuba.

TROUBLOUS TIMES IN NORTH KIANGSU

Letter from Dr. James B. Woods

WE HAVE had a strenuous and troubled year in North Kiangsu. Mutiny, war, and famine and pestilence have followed each other. This



The large plain west of Hwaiianfu looked like this during the flood which destroyed crops and submerged fields for months, so that no wheat could be planted.

spring has been a deadly one. Thousands have died of hunger and pestilence. I have never seen such distressing sights before, or so many of them. Mothers throwing their living babies to the dogs, or burying them alive! We have fed some 250,000 people and given 80,000 men work and made not a little dirt fly. I believe in such service we have glorified Christ, and that His kingdom will be advanced. Most of us have kept well. My wife and family, unable to return to Tsingkiang-pu, went to Kuling June 1st. Stevens has been desperately ill with typhus fever, but yesterday he passed the crisis, and is, I hope, convalescent. The others at this

station are in fair health, but needing a rest.

The condition of China is most unsettled. The central Government weak, money insufficient, the people sensitive and ignorant of popular government, the soldiery ready for mutiny and loot. Still this state of transition must be expected, and we can but hope we may take up our regular work in the autumn, though it is not certain by any means. Locally our relations with the people have been most pleasant. We constantly remember you brethren of the Committee in our prayers.

With kindest regards, cordially yours.

Hsuechowfu, June 25th.



A lake in the southwest corner of Hwalanfu, China, inside the walls.

Pray for this large, interesting city. We need greatly: (1) A hospital; (2) A girls' school; (3) A boys' school.

LETTER FROM DR. WILLIAM MALCOLM

DURING the last months we have been fully aware of the hazard to life there has been in our staying inland, but the present is a most needful time for us to be at our stations; not that the missionaries are finding it a particularly good time for preaching or teaching, but especially here in the famine district,



MR. ZEN, Hospital Evangelist,
With His Mother, Wife and Baby, Kashing, China.

and neighborhood, where hunger and sickness are so urgent, we feel constrained to stay, since the presence of the foreigner means the saving of so many lives that would otherwise perish. In the region just to the northwest of us here, there is a large number of foreigners, who are risking their lives in the distribution of famine relief, but they are saving many, many thousands who would otherwise starve.

Hospital work is also most pressing. There is naturally a good deal of "gun-shot surgery." Many soldiers seem to be allowed to roam at will, carrying arms and ammunition, and where there is no militia, there is apt to be general lawlessness, and much highway robbery. Famine fever is also rampant, not to speak of typhus, scarlet fever, diphtheria, small-pox, and many other contagious diseases, that are especially active at this time of the year. A servant died of small-pox in the hospital a few days ago.

The Chinese have a true saying, that a gate to good is hard to open, and its truth and proof can be daily seen here. Among the patients treated, I think the soldiers are our greatest trial. In the first place, their diseases are, for the most part, of one class, and about the most objectionable of all we have to treat. Many of them are very overbearing and insolent, demanding treatment whenever they please. As a rule they carry concealed weapons,

and intend to get what they want, and when they want it.

The T. K. P. soldiers have a deservedly bad reputation as insatiable looters, and there has been a persistent and boasted rumor for some time that our city of Hwai An Fu is to be their next prize. About two hundred of their troops landed down here about ten days ago. Why they should have been sent here, under the circumstances, no one seems to be able satisfactorily, to explain, and the chief citizens here are trying to have them removed, in which action we missionaries have been asked to lend our influence. The situation is causing us much anxiety at present.

Last Tuesday, one of the soldiers came into our dispensary chapel and insisted on crowding and shoving ahead of probably one hundred others, who had come earlier, demanding treatment for himself. I had already decided that it was not right to allow such conduct to continue any longer, as not only unfair to the other patients, but humiliating to ourselves and hazardous to the whole medical work, so I objected to his crowding, and to his being treated out of turn, at which he became very angry, and created quite a scene, reviling me and making vicious threats. When we closed him out he became wild, and made several attempts to kick in the dispensary door, and when I went out again to re-

monstrate with him, he drew two knives on me, flourishing them above my head, and might have killed me had not the many other patients standing by hauled him off. I at once stopped all further treatment in the dispensary, locked up for the day, and had three assistants closely shadow the bully to his headquarters. We sent at once to the mayor a statement of the case, indicating that we did not feel at liberty to reopen the medical work unless something should be done to rectify present conditions. The mayor sent me, at once, an apologizing and respectful letter, stating that he would attend to the disgraceful affair immediately. The next day he came in person, humbly apologizing for such conduct, and to say that the soldier had been already severely bamboozed, discharged and sent home; and that he would at once issue a proclamation warning all citizens, civil and military, that should anything of a similar character occur again, the punishment would be sure, and no leniency would be shown. He volunteered also, a guard of soldiers to come every clinic day to see that order is kept at our front gate. The incident has had a salutary effect, and we do not look for any further trouble of this kind to hinder our medical work in the future.

Hwaian-fu, May 16th.

TIDINGS FROM SUCHIEN

MRS. W. F. JUNKIN

THE letter printed below was written by Mrs. Liao, recently baptized member of the church at Suchien. She is an educated woman of good family. For many years her husband has opposed her being a church member, though he had no objection to her "believing the doctrine" and praying secretly at home. He himself thinks the Gospel is good, but he thinks that a follower of Confucius, who has lived an upright life has no need of a Saviour. We are still praying for him to realize that he is a sinner in God's sight and has "come short" of the glory of God.

The work at Suchien has been very try-

ing this spring. The fearful famine, with all its horrors, the starvation, sickness and death, no one can know what it means unless he has been through the experience.

Dr. Bradley's hospital has been full of patients all the year, victims of disease, wounded soldiers, and many suffering with the terrible famine fever. A Roman Catholic priest, a Frenchman, was brought ill with typhus fever. There was no vacant room in the hospital, so Dr. Bradley took him into his own house. He was nearly out of danger the last time I heard, but for days his life had hung in the balance. Can anyone imagine the strain and re-

sponsibility resting on the doctor, with no trained nurse to help him, himself being nurse, physician, surgeon? Will not some trained nurse offer to take up this work?

Mr. McCutchan has carried on the boys' school without further interruption. Mr. Junkin and several other gentlemen who have come to help him, have been in the country overseeing dike building, distribution of grain, and other famine work outside of the section immediately around Suchien. Mr. McCutchan and Dr. Bradley had the local work in addition to school and hospital.

Now the famine is over as far as starvation is concerned. But the fever is raging far worse than last year. In one section they report that nearly every family has some member ill with it. This means much suffering and many deaths.

My two little girls and I are at Tsing-tan on the seashore. The place is beautiful and the air fine. I am really getting rid of the malaria which has troubled me so much for a year and a half.

We are so glad to know that China may soon receive some of the new missionaries who are so much needed. We rejoice with Korea and Africa in the numbers of new workers who have gone and are going to those fields. And we feel sure that the Church at home will not neglect the opportunities in this great and newly awakened republic.

A LETTER FROM MRS. LIAO

(*A Native Christian at Suchien*).

Reverentially presented to Mrs. Rin, hoping that you and your family are peaceful.

The Imperial and Revolutionary soldiers did not protect the city of Suchien. But the Lord's disciples were not harmed. By the Lord's mercy they were not destroyed. We should thank and praise God for His pitying love.

The stupid one (meaning herself) ten years ago had never read the Holy Bible. I thought I had no sins, and thought that my deeds would gain merit, and that after death, by transmigration, my soul would reach a good place.

Afterwards I read the Bible, but Satan

bound me fast and tempted me. Thanks to Mrs. Rin's having given me "Pilgrim's Progress" and "Street Chapel Sermons," I began to understand. Having received the strength of the Holy Spirit to enable me in my weakness to fight against the devil, sometimes I had faith to resist Satan and sometimes I was led astray by Satan. I prayed earnestly to be able to leave Satan. I was very sad for fear my body would commit some great sin and the body at death would take my soul to the place of everlasting sorrow. All the time I feared death.

To-day, I thank my Lord Jesus Christ, who is willing to forgive my sins and recognize me as His disciple. He has freed me from my burdens, I have entered the right road; if I die I can receive everlasting happiness.

I still am afraid of stumbling and of falling into sin so that my Lord may cast me off, so I strive all the more earnestly to enter the Kingdom of Heaven.

Some Christians say if having been examined once, they were not received, they were examined four or five times. The stupid one, the first time was able to answer all questions satisfactorily. That shows that God knew my heart to be full of faith, that I thus was recognized as a Christian the first time. Therefore I desire to serve Him with all my powers.

The one thing that makes me sad is that my children's hearts are not right; they serve Satan. I fear that they may be bound by sin and cannot be Christ's disciples. I pray for them constantly that the Holy Spirit may give them faith. When my relatives and neighbors come, I read them the "Street Chapel Sermons," to open their minds, which are very stupid. Some say: "Truly this is right;" but they do not come often.

I wish to thank Mrs. Rin for leading me into the Way of Life, which leads to the place of joy, to Heaven; and for aiding me to have faith.

Peace be to your two little Loves (daughters).

Written by the church member,

MRS. TSAI LIAO.

EMPEROR MUTSUHITO OF JAPAN

S. M. ERICKSON

THE late Emperor Mutsuhito of Japan was born in Kyoto, November 3, 1852. As the son of one of the twelve royal concubines his birthplace was not a palace, but a small villa near what is now the site of the Doshisha University. At the age of seventeen he succeeded to the throne of his father, Emperor Komei.

Perhaps no other Oriental ruler has ever seen such great transformations in his dominions. When he ascended the throne the empire was ruled by a great number of feudal lords. Feudalism was done away with. The Samurai were disbanded and most of them were given peaceful occupations. Ancient teachings were discarded and Western science and learning were adopted; the edicts against Christianity posted on all the roads were torn down, and the Government sought the aid of Christian leaders; the old system of torture was abolished, and a complete code of laws adopted. Japan became a constitutional monarchy and a national assembly was established. These are some of the changes that have taken place during the late emperor's reign. Two great wars were fought and won. An unknown island became one of the great powers. Truly we may say that Emperor Mutsuhito was a great man. Some one has said, "He was perhaps the wisest, most enlightened and most progressive monarch that has ever occupied an Oriental throne."

From those who knew the Emperor we learn that he never tried to dominate, but listened to the counsel of the leaders in the land. He was firm in all of his deal-

ings and politically impartial. He ever sought the welfare of his people. Exalted and worshipped by his people, still he was not ostentatious. Two years ago, at the annual military review in Kyushu, he asked the people not to spend money in decorations or to waste too much of their time in welcoming him. It is said that he lived a very simple life.

He did not have the advantage of a broad, Western education, but was familiar with Oriental learning. He loved poetry and wrote a great deal. Some of his odes were well received, and showed the Emperor's deeper feelings. The annual poetry festival in January was a national event.

It is very difficult to convey any adequate conception of the place the Emperor occupied in the hearts of the people. A great many worshipped him as God. He was considered a descendant of the sun. Prince Ito said, "The sacred throne was established at the time that heaven and earth became separated. The Emperor is heaven descended, divine and sacred." Professor Kato said recently: "We Japanese know of no being superior to our Emperor." Three years ago a stationmaster in Kyushu took his life because he felt that he had been remiss in his duty toward the Emperor when the Emperor's train accidentally ran off the track. This will give some idea of the love and reverence the people have for their ruler. The Meiji Period (Period of Enlightenment) has ended, and now may we hope that the Period of Faisei may be what its name signifies—a "Period of Great Righteousness."



LOOKING TO THE ORIENT

WM. C. BUCHANAN

STEAMSHIP "NIPPON MARU,"

MID-OCEAN, July 16, 1912.

Dear Brethren:

SINCE the 27th of June, when it became necessary for Christ's sake for me to say "good-bye" to the good and noble woman who has greatly helped me in the work during the past twenty years, and to hold in farewell embrace the five dear children God has given us, I have been steadily looking West. To-day, a little before noon, we crossed the 180th meridian of longitude, so to-morrow (Wednesday, July 17th) is dropped out of our calendar for this year; and we who an hour ago were in the extreme limit of the West, are now in the extreme limit of the East. I have been thinking much on this long journey of God's purposes and plans for me during the next five years, and as I draw nearer and nearer to the scene of

my labors I cannot help thinking of some of the noble Japanese co-laborers with whom I have been associated in the past, and with whom I will doubtless have the privilege of laboring again. Of these men I wish to give you an introduction to two of the best.

I cannot exactly say, "Shake hands with Mr. Shuzo Hatta," as I am decidedly conscious at this juncture of the more than 5,000 miles of watery waste between the East and the West, but at least you can make him your best bow without being in the least danger of surprising him in the grace and courtesy with which he makes that salutation. In the picture he is standing immediately behind the big drum, and his good little wife is the woman to the right of that resounding instrument, with the baby in her lap. Mr. and Mrs. Tomida are located in the town of Seto, about thirteen miles northeast of the city of Na-



Mr. and Mrs. Hatta's Work at Seto.

goya, and connected with the latter place by tram. Work has been going on in the town of Seto for many years, but it did not seem to prosper. The workers for the most part were old men, and they lacked initiative, as well as spiritual power, without which all the initiative in the world would amount to nothing. So one worker after another became discouraged there, and consequently the handful of Christians at that place lost heart, and then the work instead of making advance went backward, until it seemed as spiritually dead as any work I have ever seen.

But a new era opened for the work in Seto about the end of February, 1911, at which time I persuaded Mr. and Mrs. Hatta to locate there.

On arrival in the town they went to work at once both to revive the faith of the Christians and to reach the thousands of unsaved. Mr. Hatta is not only a ready speaker, magnetic to a degree, but

best of all he is a good Bible student and a man of humble faith and prayer. With some natural gifts, reinforced to efficiency by simple trust in the unchangeable promises of Christ, you can imagine the effect of his consecrated life suddenly brought to shine in that dark corner of the earth. The Christians were at first startled, and as he taught them the truth they learned that they had been saved by the blood of Christ not for idleness and indifference to the condition of the lost souls about them, but for service. He soon had those men, who, for years had done nothing for Christ, so thoroughly aroused that they were willing to do anything he might ask of them.

They bought the big drum shown in the picture and made the mammoth lantern on all four sides of which are written invitations to come, hear the Gospel, and at night they support their young leader as he goes about through the streets of the



Mr. and Mrs. Tomida's Work at Gifu.

town preaching the Gospel of salvation. The heavy beating of the drum attracts the crowds, and standing around the lantern Mr. Hatta and his followers sing hymns of praise, after which he presents the Gospel with urgent brevity, and sometimes one of the Christians is called on to give his testimony to the power of the Gospel of Jesus Christ. But to me the most interesting thing in Mr. Hatta, and that which promises most for the future of his work, is what I have mentioned above about his study of the Word. Not long before I left Japan last spring, one of the Christian men there told me that before Mr. Hatta came to them he used to read his Bible occasionally from a sense of duty, but the new evangelist had made it a living book to him, and he saw so many wonderful things in the Bible that he would now rather read the Bible than any other book, as it was so intensely interesting. I am sure you will agree with me that there is reason for one being sanguine about this work once so dead.

The other earnest workers I wish to introduce to you at this time are Mr. and Mrs. R. Tomida. They are located in the city of Gifu, about twenty miles due north of Nagoya. They appear in picture number two (2). Mr. Tomida is the third man in the back row, from the right hand side of the picture, and his wife is the fourth lady on the front row, seated between a child and a woman with a child on her lap. Mr. Tomida was engaged as a lay worker for about ten years, during which time he proved his worth; after that he went to our own theological school in Kobe and graduated from there about a

year ago, at which time he went direct to Gifu. This also was an extremely difficult field, as practically no advance had been made for more than ten years; but since the Tomidas located there the work has taken on new life and there seems to be promise of growth in the near future; in fact, that growth has already set in, for there have been more than a dozen additions to the church in this place since the arrival of the new workers.

They are both earnest and willing to sacrifice themselves for the work's sake. I might mention, also, that the difference in the neatness of the chapel and of the contiguous native pastor's home since their arrival is so marked, there is scarcely a Christian there who does not comment on it. This makes an impression for Christianity that is very favorable. Our little chapel here is facing a very grave problem, however, for besides the fact that our building is too small, it stands on rented ground, and recently the landlord raised the rent of the land about 140 per cent. There is really no limit to the rapacity of these heathen landlords when conditions put a renter at their mercy. What is needed soon for our equipment for the work in this important center is not less than \$1,200 with which to buy land, and another \$1,000 to help the Christians put up a suitable church and manse. But this communication is already too long, so I shall have to bring it to an abrupt conclusion. May I ask for your continued interest in this work. Kindly remember in your prayers the workers at these two points as well as your friend and co-laborer.

LETTER FROM CHINKIANG

REV. J. C. CRENSHAW

CHINKIANG is very much in need of reinforcements at the present, but in spite of all this we are seeing things accomplished. The Prayer Calendar states that Chinkiang has *ten* missionaries. At present there are four on the field, and only two of them have the language.

We have a good lot of native helpers and they are doing their part of the work well. At our west gate chapel we have more enquirers than we have ever had. There are about twenty, and I hope at the next communion to be able to tell you of a number of these that have been received into the church.

The revolution has given us unbounded opportunities. The number of pupils we might have in our boarding school if we had some place to put them, no one knows. A great many applicants have to be turned away. One way that the revolution has affected us in the school is rather striking. A famous teacher who was in charge of the schools in Chinkiang was a Manchu. His degree is about the same as a Ph. D. Under the Manchu rule he had a very lucrative position. After the fall of the dynasty he was out of employment, and in spite of his reputation as a teacher, he could get nothing to do, his fault being that he was a Manchu. We had long wanted a man with such fine scholarship to teach the Chinese classics in our school, so we succeeded in getting this man. We have had him since the beginning of the last term, and he is proving very satisfactory. He is now an inquirer, and we hope he will prove to be a true seeker after

light. Think of us having the services of such a distinguished gentleman for the small sum of seven gold dollars and a half a month.

We have had lots of disturbances since the revolution. About the time we get used to the nocturnal disturbances and think we can sleep through anything short of an earthquake, the disturbances change the form of noise, and we have to learn how to sleep through it all over again. Just outside of our compound lives the woman that we bought most of our land from. Several unsuccessful attacks have been made to rob her house, but every time the robbers have been repulsed. Every one in this neighborhood that could get hold of a gun got one, and for several nights after each attack they would keep up firing all through the night. I think the ammunition has given out, but now they can arouse us with their awful gongs when occasion arises.

After marching two criminals all over town, or at least over that part of the town that they had been robbing, they cut off their heads and hung them up on the street as a warning to others. Sunday, as we went into church just outside of West Gate, we could see the heads hanging. I saw a very large crowd, but never noticed the heads. Some of the school boys asked me if I had seen the heads; then I knew what was the cause of the crowd. I felt a little disappointed, though a little relieved, that the heads had escaped my notice. The next Sunday morning we had our attention called to two more heads that had been hung up for the same reason. Since that time things have been a little quieter. The foreigners have had nothing to fear at all, but it is not very comfortable to have your neighbors suffering and not be able to help them.



A Shinto shrine at Chinkiang, China, built by an Englishman who married a Japanese woman. It is a miniature of those used in Japan.



THE GRAYBILL MEMORIAL SCHOOL

MRS. W. A. ROSS

TO THE east of Montemorelos, Mexico, between this village and the line of the National Railway of Mexico, there is a site that attracts the attention of every passerby for its natural beauty. To the west of the grounds run two copious streams, whose fame was known to the King of Spain in 1637. The crystal waters in these ever-flowing streams shine between majestic ash and cypress

Graybill Memorial School. Our Mission established this school, desiring to erect a monument to our dearly beloved Dr. Anthony Graybill, who was the founder of the Mission, and one of the most consecrated and efficient missionaries who ever worked in Mexico.

Dr. Graybill did much for the young men of Mexico, preparing many for the ministry, and showing an especial interest in all manual laborers, for whom he wrote a tract on "The Dignity of Manual Labor."

The Graybill Memorial School closed its first year's work on the 26th-28th of June. Although the work was not begun until October, and many of the students did not enter till later, the results were most satisfactory, and strengthened the hope that this school will be a great power for the evangelization of Mexico.

Twenty-eight students matriculated, coming from different parts of the States of Neuvo, Leon and Tamaulipas. One came from Texas. The faculty has not been able to give instruction in all the trades and industrial arts and at the same time in practical farming, but the students have all had the advantage of some practical work in the shops and on the farm, thereby enabling them to earn a part of their board and tuition. The State course of study was adopted as far as it was possible, and also daily lessons in the Bible.

Prof. R. C. Brown is a teacher of experience, and he was ably assisted by Profs. Eleazar Perez and Isaias Tamez, two worthy Christian Mexicans.

We thank God for His blessings of the past year, and beg the prayers of the Church for greater blessings in the year to come.



A SENORITA TAKING HER FIRST COMMUNION.

trees, which form a lovely driveway more than four hundred yards long. Just below this is an orange grove of a thousand trees. Farther on we see rows of barley, corn, beans, potatoes, etc. This is the grounds and ranch on which is located the

The campaign of redemption of waste places cannot succeed by "proxy" or "absent treatment." There is no redemption without the shedding of blood. We mean there can be returns only on investments

that cost what is dear as life. Christ Himself thought it not worth while to make any attempt to save man on a cheaper basis. **HE GAVE HIMSELF.**—*Exchange.*

MEETING OF TAMAULIPAS PRESBYTERY AT MONTEMORELOS

H. L. ROSS

THE recent session of Tamaulipas Presbytery was one of the best ever held. A most gratifying feature was the presence of several young ministers, four recent graduates of the theological seminary at Coyoacán, and two other students who are preaching in the mountain section of the field and carrying on their studies at the same time.

Of these four graduates one was ordained, and the others were assigned parts for licensure at the next meeting. Two other young men were taken under the care of Presbytery, and plans were made for securing the services of still another, who is now studying in Chicago. The hope of the missionaries is that they will be able to withdraw their membership from the Presbytery in a few years and leave a strong, self-supporting body.

An active home mission work is carried on by the native church. One member of the Presbytery gives his entire time to evangelistic meetings. Monthly assessments are assigned to all the churches, ranging from \$1.50 to \$8.00, and special collections are taken up at the time of the visits of the evangelist. The funds are used to supplement the salaries of five ministers and one Bible woman, and to pay the traveling expenses of the evangelist.

One new church had been organized since the last meeting, and a committee was appointed to organize another.

The day succeeding the meeting of Presbytery was given up to a conference for elders and deacons, in which by essays and discussions the duties of the officers of the church were studied. In the regular sessions of the Presbytery several essays are read each year on subjects of interest in church work; these give a fine educational tone.

The Presbytery came right in the wake of a series of evangelistic meetings in the Montemorelos church during which twelve members were received on profession of faith, and five by letter. The spiritual influence continued through all the popular meetings during the week, and there was an attendance of about 150, more than half of whom were men and boys.

A delightfully inspiring communion service was held at 4 P. M. Sunday, when more than one hundred met around the Lord's table. And at night the regular missionary meeting was held, followed by the ordination service. One hundred and sixteen dollars and forty-seven cents were contributed for missions.

The Presbytery received an invitation to visit the Graybill Memorial School, and went *en masse* to see the boys at work in the shops. All were very enthusiastic in their words of commendation of what is being done this first year of school."—*Mexico and Missions*.

A RALLY DAY IN KOREA

REV. L. TATE NEWLAND

VERILY the day of miracles is not past, for the most optimistic missionary on the field would not have believed five years ago that it would ever be possible to have a Sunday-school Rally in Korea. But such a thing did come to pass, and though a preacher, I am willing

to wager almost anything that very few of even the largest Sunday-schools in our largest Southern churches exceeded this one in interest and enthusiasm. Those of us who know the people and know what willing workers they are, were even surprised at our own success.



THE SUNDAY-SCHOOL AT SAT-TEN, ORGANIZED IN JANUARY.
The parents of all these children are heathen.

We are just a year behind the people at home in the lessons studied, so we are now right in the midst of Ahab and Hezekiah. Now these people are familiar enough with the New Testament and I expect could down a good many of our preachers when it comes to answering questions about Christ, but the Old Testament has just been printed and costs fifty cents, so not very many of our school know much about Jewish history. This, however, did not discourage them, but they studied like Trojans, until now they know all about Palestine and can rattle off kings and prophets in proper order and families with as much ease as they say "ka, kya"—their alphabet. They were getting along so well that Dr. Wilson, superintendent of one division of our Sunday-school, conceived the idea of giving prizes to those that stood the best examination on the six months of lessons and turn the day of prize giving into a Rally day, so that all could enjoy it. With this end in view he and some of the ladies prepared 150 questions on the lesson and asked the whole school these, and then from that number he took twenty of the hardest ones and used them for the examination. I am sure that it would have puzzled a good many of our Bible classes at home to have answered these

questions, and yet some boys not more than twelve years old got perfect on the examination. These questions were given to the two main schools, for we have such a big school here that it takes the church and schoolhouse both to hold the crowds. For the primary grades and mission school among the heathen there were questions on the life of Christ, but all were examined, and then on the fifth Sunday in June we gathered all of them into the one big church and gave out the prizes.

It was a new departure out here, but the children entered right into the plan and were as eager for the day to come around as American children would have been. I went by with my wife for her little heathen school in a nearby village, where we found them already gathered, eager to be off. We paired them off and marched them about a half mile to the church. On the way two little fellows that had left their homes in such a hurry that they had on only a little short jacket apiece, joined us. No one stays at home here because of clothes or lack of same. When we arrived at the church we found it already full, and as it was too small to accommodate the regular school, we were somewhat crowded. There was certainly a medly of looks, sizes, dress, cleanliness,

and Department. It was a hot day and they were packed in like sardines, but everybody was happy and everybody interested.

The program was much the same as a like day at home. There was first singing by the various schools, and then by the whole school, and when 500 strong lunged Koreans turn loose on a song there is noise enough and to spare. When the schools as a whole had taken part, then individuals had a chance. They called up my wife's little school and had them sing "Jesus loves me, this I know." Six months ago they were rank heathen, knowing absolutely nothing about religion, but that day they sang that song in perfect time and tune, and with great enthusiasm. I saw one little fellow perspiring like a stevedore, eyes fast shut, head thrown back and singing to the top of his strong voice, and the results were apparent to the ear, I can assure you. Then the banner class of the school got up and recited the titles and Golden Texts for three months, and they could do it for all six months. Out here you give not the text only, but the whole

verse that it is found in. A crowd of little street Arabs gathered in by one of the Koreans got up next and recited about twenty questions of the Child's Catechism. There were reports and songs and speeches and other exercises to take up the time. Two of the children had forgotten their clothes entirely, several had left off parts, many were dirty, all were happy and interested and interesting. At the close of the exercises the prizes were distributed to all who excelled in their examinations. These prizes consisted of Bibles, song books, and other useful religious books.

It was a new idea and not without its critics, but it proved convincingly successful, and we are hoping for even greater things next year. There were over 500 out, and this in a place that only seven years ago did not have a single Christian in it. To-day there are two big schools, with an average attendance of over 300, and four little mission schools in the outlying villages, just started since Christmas, with an average attendance of over 180, and this is the only place I know of where the average attendance on the Sunday-



A LITTLE DAY SCHOOL TAUGHT IN ONE OF THE VILLAGES.

These boys could not go to the regular school. Mr. Swinehart (on the left) got Mr. Cho (on the right) to teach them to read, using the Bible as a text-book.

school is almost three times the membership of the church. Is it any wonder we had a Rally day and feel encouraged over our work out here? We are expecting big things from these schools and consider them our most promising work at present. While you in your nice buildings and with plenty of literature are meeting from Sunday to Sunday, remember your Korean branch meeting in leaky rooms or under a leakier sky, with only scant equipment, but still teaching the same Gospel to as bright boys and girls as the sun shines on.

Kwang-ju, Korea, July 23, 1912.



FIVE BOYS FROM CHIN-TAD-I.
An Opening Wedge to a Heathen Village.

THE EMPEROR OF JAPAN—THE LATE AND THE NEW

REV. R. E. McALPINE

WHAT about the new Emperor of Japan? Will he be an improvement on his father?" Such questions are often asked now-a-days. One breezy and typical question was, "Are you personally acquainted with the new Emperor, and at what institution was he educated?" It is next to impossible for the average American to realize that as the recent Emperor is the very first known in history to come out of the clouds of the demi-gods and appear among mortals as a real human being, so the Imperial House of Japan is still very much in the mist and haze of superhuman Olympus-dwellers.

As an aid to catching a glimpse of the Oriental attitude of mind, take an incident connected with the opening of the first session of the Parliament in Japan some twenty years ago. On that historic occasion, His Majesty, the late Emperor, followed the European custom and appeared in person to open the Diet with a formal address (which consisted, however, of only a very few sentences). The committee to draft a reply brought in a document opening with words of profound emotion over the exalted wisdom and glorious virtues manifested in the Address of the Throne, etc., etc. As soon as it was read in the Diet,

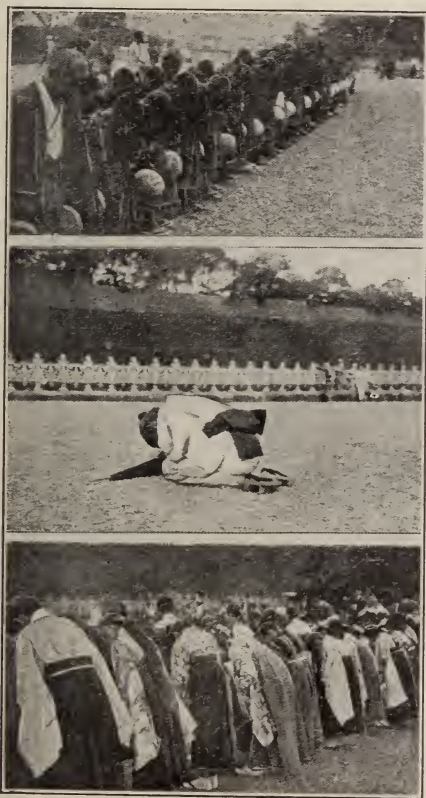
a member solemnly rose and earnestly protested against all such language being used in the Reply! Men gasped in amazement at such apparent disrespect toward the Throne, till he went on to explain that in his judgment such an attempt of mere men to estimate the quality of His Majesty's words and character was highly out of place and exceedingly disrespectful, seeing that His Majesty is *exalted so out of the pale of creatures like us, that we are entirely incompetent to form any opinion whatsoever* concerning His words! Thereupon the objections of the member were sustained and all such adjectives and expressions entirely omitted, by unanimous vote!

A slight touch of such reverence might not hurt us in our ultra-democratic country. At any rate this historic incident of so recent a date may help to show how greatly the position of the Imperial House in Japan differs from even that of the rulers in Europe; and how there is nothing at all resembling it in our "honorable country."

Therefore, while we may not agree with the Diet that it is disrespectful to try to form an opinion of the Emperor, yet we have scant opportunity of doing so. Even distinguished travelers who are fortunate

enough to be received in audience at the palace, have merely a brief and perfunctory meeting with His Majesty, when a few sentences are exchanged through an interpreter, and the ceremony is ended.

However, the record of the late Emperor shows some things clearly. One great fact is that he surely was wise enough to choose wise counsellors. How large a share in the wonderful story of the progress of Japan since he ascended the throne is due directly to his initiative it is impossible for ordinary folks to know. But some very close to him have planned and guided this great history, and he was at least wise enough to accept and further all the plans.



PRAYING BEFORE THE PALACE GATES FOR THE DYING JAPANESE EMPEROR.

Another outstanding fact is that he has gained a place in the hearts of his people which perhaps is unique even in this nation which so profoundly esteems its sovereigns, and certainly was never equaled in any other land. The love his people felt for

him was as real as for a member of their own family and perhaps more deep and inexpressible. This explains why they gathered in unnumbered thousands in the palace grounds and stayed there night and day for weeks, sobbing out their prayers for his recovery; why the entire nation was bowed in anxiety and intensity of supplication for him; and why individuals slashed themselves with knives, or even lost their reason in their eager desire for "heaven" to heed their cry for him.

What his religious state was we also do not know. But we do know that for more than twenty years he has had a Bible, as a luxuriously bound copy was presented to him by the Christians of the Empire. Many mysterious rumors have been handed about in whispers; that he became a total abstained through Christian influences; that he often sent his chamberlains to hear sermons and bring abstracts of them to him, etc., etc. We also well know that for many years faithful prayer has been made for his conversion and ultimate salvation by devoted Christians all over the land. We must leave him with God.

Of the young Emperor a good many things might be said, as his life has been more in the open and he has been somewhat in contact with the people. The impression he has made seems excellent. He seems to have high aspirations and to give promise of being in some respects an advance upon his father.

He has been married for ten years to one wife, and seems to intend to live a monogamous life. If he does, this will be the first instance on record in the Imperial House.

Some people hope, because of this and certain other details, that he has at least a leaning toward the Christian religion. It is certain that he has had opportunity to know the truth of God, and there are rumors that when he was cared for by a trained nurse who was a Christian, during an illness, he asked her many questions as to the faith. There is great encouragement for all Christians to unite their petitions that he may found his new Era of Righteousness (as he has named his era) upon the Rock of God's Truth.

Montreat, N. C., Aug. 28, 1912.

PERSONALIA

A LETTER from Dr. Jas. B. Woods gives us the information that Rev. George Stevens, of Hsuehoufu, had been extremely ill with famine fever, but at the time of writing Dr. Woods thought he had passed the crisis of the disease and was almost, if not entirely, out of danger. Long before this goes to press, we hope to have heard that he has entirely recovered and has been able to consummate an alliance, offensive and defensive and co-operative, with another member of the station, which had been in contemplation before he was taken ill.

Since the above was written a cablegram from Miss Mary Thompson to her mother, dated July 18th, and containing simply the word "to-morrow," had unmistakable reference to this consummation. The implications necessarily involved in that suggestive word are that Mr. Thompson was recovered from his illness and that he and Miss Thompson were married on July 19th. News of this character from mission fields where personally attractive young single women are placed in situa-

tions of contiguity with lonesome young men has long ceased to be a matter of surprise to the Foreign Mission Committee. The final *denouement* may be delayed, but the influences that work toward it are of almost unfailing efficacy. With our hearty congratulations we extend our hopes and wishes that they may be as happy together as our sublunary state admits of, and that many long and fruitful years of service in the Master's cause in China may be granted them together.

A letter from Mr. H. W. McCutchan, of Suchien, says that he was planning to keep his school open until the last of July in order to make up for time lost from the school in famine work.

One would think that after two or three months experience of famine work, a season of rest would be indispensable. Our missionaries do not seem to need rest like other people. They also seem to be able to live with a quite remarkable degree of equanimity in the midst of conditions that we would probably consider, if we were



DR. R. S. LEADINGHAM,
Of Montgomery, Ala. Medical Missionary to Korea.



MRS. R. S. LEADINGHAM,
nee Miss Harriet Pearce.

living in them, to be sufficiently disturbed to warrant us in refugeeing somewhere. In the last paragraph of his letter he says:

"Lawlessness continues unchecked. There was some kind of a row last night. It is said that a large band of robbers went past this place, going from one part of the country to another. At any rate, there was a great deal of random firing, as there always is on such occasions; and I heard a good many bullets whiz near this house, but no damage seems to have been done."

Dr. Allen C. Hutcheson, one of our medical men at Kashing, is one of the men

reference to the apparent *coma* from which the man was suffering. He procured a bottle of pure ammonia and applied it to the man's nose, holding his mouth in the meanwhile so that he would be obliged to inhale the ammonia. He waked up, of course, but immediately dropped back into unconsciousness. The doctor then applied the ammonia again, with the result that the wounded man made full confession in regard to his tumor, and was glad to compromise by also confessing that his coma was feigned rather than have a third application of the ammonia to his nostrils. Dr. Hutcheson says: "I confess I enjoyed this case more than almost any one that



KASHING HIGH SCHOOL BUILDINGS. QUADRANGLE TO BE COMPLETED BY A DORMITORY.

who can always meet an emergency. He is also blessed with the saving sense of humor, which we regard as one of the most valuable gifts of which a man can be possessed. Recently he was summoned at 11 o'clock P. M. to minister to a man that had been wounded in a fight at a tea shop. The wounded man had an eye to business, and was proposing to collect heavy damages from the one who had injured him. In order to lay the foundation for his suit he feigned unconsciousness and claimed that a large tumor which he had on his person was the result of the blows and kicks received from his enemy. Dr. Hutcheson was, of course, not deceived in regard to the tumor, and had also a shrewd suspicion as to the actual situation with

I have had since I used to get such cases in the ambulance service in Brooklyn, where the ammonia bottle was always at my right hand."

Rev. A. D. Rice contributes the following on the interesting and mysterious phenomenon of Pidgin English:

"Pidgin English is one of the fungus growths on the tree of speech. It is a conglomerate mixture of all the languages that have ever touched China. I was one day walking along one of the roads at Kul-ing, a summer resort in the mountains. A little boy, evidently from Shanghai, was going my way. He had a long switch in his hand which he was flourishing threateningly at everything in sight. A China-



FRONT GATE, KASHING HIGH SCHOOL, CHINA.

man, who evidently knew the boy, came meeting us. With a flourish of his whip the boy started after the Chinaman, but he sprang aside and, with a laugh, said: "Thanks you very much no smack me." At this same place one of our missionary ladies went, one afternoon, to call on a lady from Shanghai. These people were in business and did not speak the Chinese language, and hence used the English speaking servants. As Mrs. Graham entered the veranda she saw the twelve-year-old daughter in the sitting room. 'Please tell your mamma that I have come,' she said. But instead of going herself to tell her mamma, she called to the nurse who was in the next room, and this is what she said 'Ama, go talky mamma one piece Mrs. Graham have got.' The nurse went with the message and the lady appeared at once."

A postal card from Miss Ada McMurphy, dated June 21st, announces her arrival at Mokpo, Korea. This is to be her station for the present instead of Chunju, where she expected to be assigned. Her correspondents will take note of this information.

We congratulate her on becoming for a time the inmate of the Nisbet home, which

we are sure she will always find to be full of breeze and sunshine.

Rev. A. Sydenstricker, writing from Chinkiang on June 22d, after speaking of the weakening of the missionary force at that station by the home coming of Mr. Richardson and Mr. Paxton, and the great need of immediate help in the way of reinforcements, goes on to say: "I am glad indeed that we have a considerable force of well-tried native preachers with us. So far as human agency is concerned, they are all that we have to depend upon. I gave one of my best men to Mr. Caldwell when he took over Taichow; another to Mr. Paxton, and still another to Mr. Crenshaw. I still have four men who are engaged entirely in evangelistic work, one student helper, recently taken on, two men studying in the Nanking Training School, and three young men in the school here, who, I hope, will make good men for this work. Of course I have put a number of boys into the school besides these three, but they are small yet. I hope in a few years to have at least one evangelist stationed in each large town and two in each of the two large cities in my field, besides a foreign evangelist to share the work."

OFFICIAL PROCESSION AT CHINKIANG, CHINA.
(There will be no more like it if the Republic succeeds.)

This paragraph from Mr. Sydenstricker's letter will illustrate in a very striking way the far-sightedness with which he planned his work when he first came to this part of the field nearly twenty years ago. There was one stage of our Mission work in China when, in our judgment, too little emphasis was placed upon the kind of educational work that looks to the raising up of a properly trained native ministry. We are glad that this feature of the work is now receiving its proper emphasis and that the effort is being made to establish at each central station the kind of a school that will furnish at least a few young men each year who will be prepared to make the best use of the theological training offered at Nanking, and that in this way native evangelists may be found in sufficient numbers to enter the multitude of open doors which we are likely to have in the immediate future, such a multitude that it would be hopeless to undertake to enter them all with foreign workers alone.

(Items from Mexico furnished by Mrs. W. A. Ross:)

To the grief of the Mexico Mission and a multitude of friends, Mrs. A. T. Graybill had to return to New York for a second operation, her recovery from the first one not having been complete as was hoped when she returned to Mexico some months ago. The Mission asks the prayers of all friends that she may soon be restored to the work in Linares in which she has been so much blessed and where she is so much needed.

Messrs. W. A. and H. L. Ross have returned from Mexico City, where they attended the meeting of Synod. On account of the revolutionary disturbances the attendance was small, but many important questions were discussed, among them that of the closer co-operation of our Mission in the work of the theological seminary. It is hoped that in the not distant future we may be able to send and maintain a teacher in the seminary.

Mrs. H. L. Ross has recently gone to Saltillo to recuperate in that fine climate from the effects of a recent illness. When the work opens in the early fall, Mr. and Mrs. Ross expect to make their home in Linares.

Rev. and Mrs. J. O. Shelby expect to remove from Victoria to Tula, leaving Miss E. V. Lee as our only representative at Victoria. The work which Mr. Shelby opened up at Tula some years ago has grown in importance until it now requires his whole time to look after it. Mr. Shelby and Mr. and Mrs. R. C. Morrow were among the company of missionaries who helped the Missionary Conferences at Montreat, the most successful and interesting in the history of that delightful resort.

Miss Anne E. Dysart is now at San Benito, and is greatly encouraged in her work there. A church has been organized now numbering thirty members, and a comfortable building has been erected on a lot donated by the San Benito Land Company.

CONFERENCE ON FOREIGN MISSIONS

BY MAMIE BAYS

THE Conference on Foreign Missions was one of the most largely attended of the several conferences at Montreat this summer, and the interest in the great enterprise of the evangelization of the world was in keeping with the attendance. There was no decrease in at-

tendance or in interest from the opening sermon, which was preached by Rev. J. S. Lyons, D. D., of Louisville, until the closing address which Rev. Egbert W. Smith, D. D., delivered.

The entire program was arranged by Rev. S. H. Chester, D. D., and although

sickness confined him to the hotel throughout the entire conference until the last session, every detail was well carried out, and the program was one of the best yet presented at Montreat.

The sessions of each day began with devotional services. In these services the keynote of Missions was strongly emphasized. Following the devotional service, came the daily Mission Study Class, conducted by Rev. H. F. Williams, D. D. Dr. Williams also delivered an illustrated lecture on the subject of the various mission fields of the Church, which was instructive and profitable to the very large audience that heard him.

Following the Mission Study Class each day, came the messages from the missionaries present, and the note of encouragement and hope which they brought to the workers in the home land was such that it can hardly fail to result in stimulating the Church to greater effort, to more liberal support, and to a deeper spiritual interest in the missionaries and their work. Missionaries were present representing all the mission fields except Africa and Korea.

One hour each day of the conference was designated Bible Hour, and hundreds of people gathered in the auditorium each day during this period to hear Rev. Theron H. Rice, D. D., in as great a series of Bible lectures as were ever delivered in America. This was the unanimous verdict of all who heard him.

The Woman's Conference having closed just as the Conference on Foreign Missions began, many of the women remained to share in the benefits of the latter conference also.

On Sunday, the closing day of the Conference, an announcement of special interest was made in the auditorium, to the effect that before the beginning of the season at Montreat next year, a special building is to be erected on the grounds to be occupied by missionaries and their families who desire to spend the summer at Montreat. This enterprise had been begun already in the gift of several lots at Montreat, which are to be sold and the money secured from the same to be used in the erection of the building. The collection for the morning, amounting to over \$200, was devoted to this purpose.

CHRISTIAN POPULATION OF INDIA DOUBLED IN THIRTY YEARS

THE most outstanding fact revealed by the 1911 census of India, whose advance figures have recently been published, is the phenomenal rate at which Christianity has grown in the Peninsula during the first decade of the present century. Basing its remarks on the official statistics, the *Rangoon Gazette* (Rangoon, Burma,) forcefully brings out the marvelous advance made by the native Christian population:

"In 1881 the Christians numbered 1,862,634; in 1891, 2,284,380; in 1901, 2,923,241; and now, in 1911, they have attained the total of 3,876,196, of whom only a very small number, probably not 10 per cent., are European or Eurasian. Whatever allowances must be made in calculating the significance of this total, the fact remains and is a legitimate matter for gratification, that the increase is real and important."

The most remarkable thing about this growth is thus noted:

"It is of interest that in the Native States [governed by native rulers] the increase has relatively been much greater than in British-India proper: in the former, with some seventy-one millions of people, the increase is 365,000, and in the latter, with two hundred and forty millions, only 588,000."

As to the geographical distribution of native Christians in India, this writer says:

The majority of Christians remain in South India, which has more than two and a third millions, and in which conversion is rendered more easy partly by the fact of Brahminical tolerance, but chiefly because in South India Christian colonies have existed since the fourth century A. D., and probably earlier, and Christianity has deeply impressed itself upon the native faith, as seen in the worship of the god

Shiva, and the philosophical systems of the south which accept, unlike the orthodox doctrine of Sankaracharya, the reality of man, of God, and of the universe, and the belief in salvation by faith. But in the Punjab and the United Provinces (in Northern India), also, the figures have more than doubled in the last decade, and there are now almost 380,000 persons who profess the Christian faith."

The most encouraging feature of the growth of the East Indian Christians is the fact that the other principal religious faiths have made comparatively little progress in Hindustan. This is apparent from the following table compiled from figures officially issued by the Census Commissioner:

	1901	1911	Increase about
Christians.....	2,923,241	3,876,199	32%
Buddhists.....	9,476,759	10,670,000	12%
Mohammedans..	62,458,077	66,623,412	6%
Hindus.....	207,147,026	217,586,920	5%

COMPARATIVE RELIGION

CHRISTIANITY, as presented by our Lord Jesus Christ and by His apostles, will stand the test of the most rigid investigation. Its ideals and doctrines need not fear comparison with the best that all the other religions of the world can offer. Confucianism and early Chinese theism teach a lofty code of morals and a high idea of God. Buddhism has much beauty and truth in its doctrines of self-abnegation and in the example of its founder. Shinto has high ideals of character and loyalty. Hinduism and Zoroastrianism are not without a large amount of moral and philosophical beauty and strength. Islam makes a powerful presentation of monotheism and devotion to God. Even the pagan religions have elements of truth, and in their deepest truths and highest interpretations of their religion may be credited with some good influence in keeping men and women from utter indifference to God.

But these religions are all so unauthoritative in their teachings and so powerless to lead men to God and to set them free from the bondage of sin, that we come from a study of comparative religion with

The increase of the population as a whole has been comparatively little, as shown by the following table, compiled from official statistics:

1911	315,132,537
1901	294,361,056
Increase	20,771,481

When due allowance has been made for the fact that a larger area was included in the last census than in 1901, and 1,731,116 (the number of people living in the territory added in the new census) is therefore to be deducted from the figures showing increase of population, the percentage of increase of population works out to be 6.4.

the conviction that Christianity presents the *only* true interpretation of God and the *only* revealed way of salvation for man.

Some students of comparative religion are becoming apologists for heathenism, and even take issue with Christ as to the character and influence of idolatry. They hold that these religions are "stages of spiritual development in a humanity seeking after God." Some even go so far as to say that "no missionary to-day would tell pagans that he feared Mussulmans and Hindus would be lost."

There are unique instances in which pagans or other non-Christians have come very near to God, but there are *no instances* in which any pagan or non-Christian people have been led to know God and follow him truly without the revelation given through Christ and the Bible. History proves that there is "no other Name under heaven given among men, whereby we must be saved" than the name of Jesus Christ. He came to a *lost* world—lost, away from God, not knowing the way to God and unable to find the way Home. Those who worship idols

do not worship God. Idolatry and the non-Christian religions form, not stepping-stones, but stumbling blocks to those seeking God. Idolatry has ever been a heinous sin and has been connected with gross abominations.

Any one who holds that missionaries

should not teach non-Christians they are *lost* without Christ, would make Him to have lived and died in vain, and take issue with Him who said, "The Son of Man came to seek and to save that which was lost."—*Missionary Review*.

THE HYMN OF CLEANTHES

THOU O Zeus art praised above all gods: many are Thy names and Thine is all power for ever.

The beginning of the world was from Thee, and with law Thou rulest over all things.

Unto Thee may all flesh speak, for they are Thy offspring.

Therefore will I raise a hymn unto Thee, and will ever sing of Thy power.

The whole order of the heavens obeyeth Thy word, as it moveth around the earth, with little and great lights mixed together.

How great art Thou, King above all for ever! Nor is anything done upon the earth apart from Thee, nor in the firma-

ment, nor in the seas, save that which the wicked do, by their own folly.

But Thine is the skill to set even the crooked straight. What is without fashion is fashioned, and the alien are akin before Thee.

Thus hast Thou fitted together all things in one, the good with the evil, that Thy word should be one in all things, abiding for ever.

Let folly be dispersed from our souls, that we may repay Thee the honor where-with Thou hast honored us, singing praises of Thy works for ever: as becometh the sons of men.

THE MAN IN THE PEW

As He Looks to the Missionary

ARTHUR H. SMITH, D. D.

THERE are far fewer of them than could be wished, or than might be expected. They are all very busy; "Don't talk to the motorman," might well be the motto of nearly all of them. Despite the fact that there are in the church so many laymen competent to manage business and some of them to manage "big business," there seems to be a general complaint that church matters are often not well managed—frequently very ill managed. Why is this?

The laymen are intellectually alert along certain lines, but much less so in others. Specific statements, covering conditions outside the ordinary range of their knowledge, often awaken great interest. This is emphasized by expressions indicating surprise and delight, especially marked when there is the exhilaration of consid-

erable numbers and good speaking, with the accompaniment of an excellent dinner as a foreground. On such occasions one might be on the point of inferring that the kingdom of heaven is at hand.

But to keep this interest at a steady temperature, and yet more, to make it turn wheels that set in motion fixed activities, is another matter. Much of such impulsive interest arises from novelty of impression and is due to the delight of a sense of expanding knowledge. This, however, soon wears off. The pressure of a business life is exacting and inexorable. It is the exceptional man only who can escape from it sufficiently to do anything else in a coherent and organized way, so as to promote objects which appeal to Christian laymen. Yet the needs of those objects are pressing and continuous. To

meet them there must be men who give their entire time to these enterprises, and there must be women typists to write letters, and clerks to mail them, and to reply to correspondence and to telephone calls; without this machinery nothing of magnitude can be "run"; yet it means salaries, offices, rent, incidentals, and traveling expenses.

Even so, the wheels of benevolence become much clogged and drive heavily. The overwhelming number of objects to which he is invited, urged, and sometimes virtually compelled to contribute must, to many a layman, be more or less bewildering. If pastors would but contrive to keep laymen incidentally and unobtrusively in touch with the principal ones—as many do—conditions would be much improved. As it is, many laymen, when called upon for a contribution to a "cause," have the bewildered air of Dickens's Mr. Wilfer, who had so many daughters that he seemed unable to distinguish between them, and whenever one appeared looked as if he were saying to himself, "Oh, ah, here comes another one of them!" It is for this reason, among others, that the Apportionment Plan has been so widely welcomed. It is sometimes criticized as unequal in its incidence and invasion of liberty, uncongregational, "unscriptural," un-this, and un-that; yet for all this it is greeted with joy by many who foresee that it is certain to be a great help to propor-

tionate all-round giving. It is favored also by others who rejoice to have bounds set beyond which they are safe from pursuit, by the use of a simple plan which may and often will do away with the visits of pertinacious secretaries and of vagrant missionaries.

The interest, not so much in "efficiency" itself, as in talking about efficiency, which is so characteristic of the times, has at last reached even the churches. That we shall reform all our inefficient practices in one generation or in two is perhaps not to be expected, yet there is promise that within that time the process will be well under way. The waste through unchristian denominational competition will some day be stopped. The forces of the Church now so largely latent will then be developed and directed. The tenth of the membership which now gives itself to Christian activities will have become nine-tenths. The laymen will have learned from the laywomen, not only how to do Christian work efficiently, but how to survey the field, and even how to study it; and not merely one field but all fields. Both laymen and laywomen will then learn far more from their own experience and observation than is now possible. The pastors, too, will learn from them both, as well as the laymen and laywomen from the pastors. In short, in that coming time there will be a new spiritual climate.—*From The Missionary Herald.*

THE CHURCH OF CHRIST IN JAPAN

REV. CHAS. A. LOGAN

THE above is the name of the Presbyterian Church in Japan. It was founded by the six Presbyterian missions working in the Empire. The first church was organized less than forty years ago. Now there are seventy self-supporting churches, 145 mission churches, supported in whole, or in part, by the missions, and about 140 other chapels where the Gospel is preached. There are 200 ordained or licensed ministers of the Gospel, and a number of Bible women engaged in Gospel work, and about 20,000 members.

In other words, the Church of Christ in Japan is about as large as the Synod of Kentucky.

It is an independent body, thoroughly able to govern itself, and quite assertive. It is defending the doctrines delivered to the saints, and maintains its belief in the Divinity of Christ, and His sacrificial atonement. It has a well-organized board of missions, and contributed \$6,000 for missions last year. The progress of the Church is like the steady advances of a seasoned army.

THE JAPANESE EVANGELISTS.

Perhaps we do not pray for the native workers as earnestly as we should. Many seem to think of them as pigmies compared with our missionaries. It may be a surprise to you to know that there are a number of Japanese preachers just as intelligent, broadminded, learned and well-read as the best of our missionaries. Some of them have studied for years in America; others have studied English in Japan so thoroughly that they read with great avidity English books as soon as they come from the press. These men, not the missionaries, are the pastors of the larger churches of Japan. The missionaries are not permitted to become pastors. In our theological school in Kobe, we are training such men, giving them a four year course. Some of these students have already had a college education before they enter our theological school, but others have not gone beyond the freshman or sophomore year.

Licensure in the Presbyteries of Japan is not easy to secure. Frequently, almost every year, some of the candidates for the ministry fail in their examinations before Presbytery, and are advised to continue their studies.

After licensure these men become pastors of self-supporting churches, or are employed as evangelists by the Board of Missions of the Japanese Church, or by one of the Presbyterian missions. Their salaries run from \$10 to \$25 per month. Men with not as good training earn from \$25 to \$50 in government schools.

In case they engage to work with one of our missions, they are associated with the missionary in charge of the field, and frequently are taunted with being the hireling of the foreigner. When they go out to preach together, though they may preach as well or better than the missionary, the latter will come nearer getting the undivided attention of the audience, because he is regarded as the real expounder of the foreign religion, and the Japanese evangelists more as his interpreters. But when it comes to really getting the inside facts of some difficulty, the evangelists can

come nearer wedging their way into it than the missionary. They have a difficult place and need to be sustained by the prayers of God's intercessory missionaries.

MISSIONARIES TO JAPAN.

Since there is such a well-organized Church and such efficient evangelists in Japan, why is it necessary to continue to send missionaries, and what do they do? We answer to evangelize Japan.

It is as impossible for the Japanese Church to evangelize Japan as it would be for the Synod of Kentucky to evangelize all of the United States of America, if there were no other churches at work in it. There are 50,000,000 people in Japan. Of these fully 45,000,000 have not yet heard the Gospel. The Church of Christ in Japan with its 200 preachers is doing what it can, but it well knows that it cannot preach the gospel to all the people. So missionaries are needed to go into unoccupied places and preach the Gospel. They are to continue to be pioneers, to keep out and beyond the pastors, to work where there are no churches. The period and worry of organizing a church is over, and now the missionary can devote himself entirely to preaching in the regions beyond the churches. In Japan that region is large. There are cities of 30,000 and 40,000 people without a missionary, and there are provinces with over half a million souls to which no one is preaching the Word.

Then, the missionary will discover earnest souls who desire to devote themselves to the Gospel ministry. It will be his privilege to associate with these men, train and instruct them in the Word, and then send them to our theological school. The missionary still has a place of great usefulness in our schools. Here his life or prayer and consecration, and his earnest, evangelistic passion will have as much influence as what he teaches in the classroom. Our mission in Japan is earnestly calling for nine men and four single ladies to help in its work. These are greatly needed. Will you not pray the Lord of the harvest to send forth these laborers?

REASONS FOR THE SUCCESS OF CHRISTIANITY IN JAPAN

PRESIDENT TASUKA HARADA, LL. D.

AFTER referring to the influence of the earlier educational movements led by Dr. Verbeck, Dr. Neesima and others, Dr. Harada says:

"All these Christian activities have, no doubt, done much to overcome prejudice and win sympathy and approval for Christianity itself; but equally potent has been the character of the Christian workers. We have a pregnant saying, 'The Way does not propagate men, but men propagate the Way.' Certainly it is true that the character of the missionaries has been one of the most influential factors in promoting the 'Jesus Way.' Their truly Christian homes have seemed to impartial observers amongst us, regardless of creed, the incarnation of a hitherto unknown ideal, and convincing evidence of the truth of their religion.

"But the Japanese judgment of Christianity has by no means been based solely upon its by-products. If the teachings of Christ had not the power of satisfying the deepest needs of the heart, it would be idle to expect converts among us. There are certain points in Christianity which seem to me to have appealed most strongly to Japanese. First, Christianity presents us to a Father in heaven who completely meets our ideal. The human heart can never rest content with an Absolute Reason, a vast Unknowable, or a pantheistic All. 'My soul is athirst for the Living God,' we cry out with Israel's singer. Down the ages ring the sublimely simple words of Jesus to His Father and ours, 'This is life eternal, that they might know Thee, the only true God.' Verily, in a vital knowledge of our Father God we have found the secret of the life immortal.

"Secondly, the personality of Jesus Christ Himself—so pure, so exalted, so comprehensive, so courageous! None who touches that personality with open mind can resist the charm or withhold the tribute of spontaneous adoration. Men stricken down by the weight of sin, men longing

for sympathy, search in vain for relief until they find Him and exclaim, 'My Saviour!' In Him they discover love revealed at its highest power, for He is absolutely 'full of grace and truth.'

"Thirdly, Christianity offers a positive view of life. Oriental religion is on the whole passive, or even pessimistic. Contrasted with it Christianity gives us a positive, optimistic conception. It is Christianity that has abolished the conception of religion as a dull, unprogressive, and sorrowful affair. The character of the missionaries and the methods of their activity altered the conception of religion, so that it is looked upon as a matter of active life. Thus the whole idea of religion has been changed in the minds of Japanese; especially have young men been impressed by this aspect of Christianity, and been drawn toward it.

"Fourthly, Christianity produces innumerable examples of its power to produce repentance, transformation, and new life. It thereby gains a firm basis for its apologetic, for, as our proverb puts it, 'Evidence weighs more than argument.' Looked at subjectively, there are multitudes who declare that in their own experience it has given comfort to the despairing, hope to the defeated, assurance to the bewildered, and salvation to those engulfed in sin. It has brought the gift of a regenerate and victorious life to thousands who before have been at the mercy of an evil environment. And looked at objectively, any observer may see in the Christian Church not a few 'twice-born men,' who have been made over from 'broken earthenware,' each of them incontrovertible evidence of the unparalleled power of Christianity. And such social reform agencies as the ex-convicts' homes and the Salvation Army rescue work, give evidence of the living power of the Gospel, which even he who runs may read.

"In a home for discharged prisoners established in Tokyo by a Christian, Tan-

eaki, 1,117 persons have been cared for since its establishment thirteen years ago. This number has included 801 burglars, 74 murderers, 49 incendiaries, 141 prostitutes, and 73 vagrants. About 500 of these former jail-birds have been restored to a reputable life, 123 have died, and only 113, or about 10 per cent., have returned to a criminal life.

"Personally, I am acquainted with several criminals who have been restored to a respectable life; some are now actively engaged in religious and reform work; one of them is carrying on a most successful home for discharged prisoners in Kobe.

"I do not intend to dwell here upon the apologetic of Christianity, but it is clear that the indirect apologetic, such as I have alluded to above, is most effective in Japan, as it doubtless is in other countries. Whatever one may think as to the analytic and reasoning powers of the Japanese, it is beyond controversy that they are quick to draw conclusions from concrete evidence, and when there is a sufficient number of men who are completely transformed by the power of Christ, then the progress of Christianity will be greatly accelerated."—*International Review of Missions*.

FROM TAICHOW, CHINA

REV. CALVIN N. CALDWELL

THE famine work is a most absorbing work, as you will see by the figures herewith. I was alone, except that my native preacher was with me to assist in every way he could, but notwithstanding his help I was busy at it from early in the morning, about five thirty, to often nine and ten at night. During the time the work was going on at the station where I was at work, we distributed food stuffs to 85,545 persons; they often came as many as three thousand a day. The food distributed was as follows: 4,000 sacks of flour (50-pound sacks), 3,000 bags of broomcorn seeds (about 200 pounds to the bag), 1,000 large cakes of bean cakes (about 70 pounds to the cake), and 10,000 strings of copper cash; so, you see, while it lasted it was a very stiff job. You have doubtless read a lot about the famine, so will not repeat here. Sufficient to say that it is a most awful experience that no one wishes to repeat, but which, alas! I am much afraid will often be repeated in the years to come, until the Chinese Government is brought to see the great needs of the people and to take some steps for their permanent relief, by engineering work of re-digging some of the old canals now filled up for the lack of proper dredging, and also some new work of draining to enable the surplus water to reach the sea without the over-

flows so frequent now. Upon my return from the famine field, I was not in good shape for some time, owing to the effects of the work, and the germs I had gotten in my system, and also the anxiety for the safety of my native helper, whose life for a time was threatened by an attack of famine fever contracted while at the work of relief, and this accounts for the time having slipped by before I knew it, and it was too late for the last number of the *Reports*.

The above incident shows the great need we have for that doctor that we are begging so hard for and have been for so long waiting for. For the lack of the doctor we lost one of the few hopeful enquirers that we had succeeded in getting here, and I do wish I could show you, dear friends, what that means to us. We are constantly hearing men in our chapel say: "Yes, we think your doctrines are all right, and we would be willing to believe, but we cannot be the first one, as we cannot endure the ridicule and the persecutions of our family and friends;" and if I just had the power I could picture to you what that means when a man says it. And you can imagine, therefore, what it would have meant to us and to the work to have had the first Christian enter the church in this city, and you can imagine our feelings a little when we had gotten one to the point

where he was about ripe to be admitted to the church, that he should be taken from us and that opportunity lost because we had no doctor to save his life. He would in all likelihood have now been a member of the church, but alas! Of course, we believe his name is on the roll up "yonder" and he is rejoicing in his Saviour because of our work here, and so we rejoice, too; but it would have been such a joy to us to have received him here and had him with us for a time, and it would have meant a good deal to have let others see him make his public profession of his Lord and have been baptized here in our church, but no doctor!!! No doctor!!! Of course, God did it, and it was all right and we thank him for the man's dying testimony, and we are trying to be patient under this great disappointment that he has allowed to come to us, may be to make us trust Him all the more. When this man was dying there was a peace in his heart and on his face so different from the other Chinese under such circumstances. He called his two children and told them if he had been dying before he learned to be a Christian, he would have commanded them to call the priests and chant over his body, and also to have them burn incense and candles and paper money at his death, but now he knew these things were all false, and so he wanted to now tell them if they were filial to him they would do none of these things, but rather have a Christian funeral. I am glad to say they

have conformed to the first, but the funeral has not yet been held, as the body is still in the coffin in the house and will remain there till they can get enough money to buy a place and have it carried out to bury it.

We are still digging away at the foundation trenches, and are hoping that soon, we, by God's grace, will be able to lay the beginning of the foundation, and that other stones will be prepared of the Lord for His temple here in Taichow. You can every one, dear friends, help us in this work by furnishing us with the tools, and as we now see it, one of the most important tools lacking is a consecrated doctor. Surely there is such a man in the whole Southern Presbyterian Church, and surely among all the good friends of our station and this great and needy field, between you all you can find this tool for us and send him along. Brethren, help us, won't you? May I not also appeal just a little for myself, though that is the smallest part of the need? The writer is again, in the Providence of God, left in Taichow alone, and if you all could have any idea what that means, to be all alone where for weeks and sometimes for months at a time I do not hear an English word, I feel sure some one for the work's sake would see that the worker was sent to help in the work, for the work's sake as well, yes, more, than the worker even. I am looking to you, brethren. Do not fail me, and send the help at once.

KOREAN LEPERS

LEPERS in Korea, when they first detect the presence of the dread disease, attempt to burn out with a red-hot iron the spots on the body where sensation no longer exists. This, of course, simply adds serious sores to the already afflicted body. Some even go so far as to chop off fingers and toes in their efforts to get rid of the disease, localized, as they suppose, in their members. The terrible malady has existed in Korea from time im-

memorial and down through the centuries the leper has been shunned and cursed as an outcast. Dr. R. M. Wilson of the Kwangju Station, Korea, has equipped two small rooms in which he has placed seven sufferers and longs for help for the care of others. He could, he says, fill a hundred beds in a few weeks if he but had room, with bleeding, ulcerous sufferers.—*Record of Christian Work.*

THE PRESBYTERIAN JUBILEE IN BRAZIL

FIFTY-THREE years ago, August 12, 1859, Rev. Ashbel Simonton landed in Rio de Janeiro. Two years later, January 12, 1862, two Brazilians confessed Christ and founded the first Presbyterian church. This year their lineal descendants united in a jubilee cele-

bration. The present building has 1,200 sittings, but is too small. The total gifts of the church amount to \$10,000 a year, and forty-six new members were received during jubilee week. Five other churches in the city have grown out of this church, which is the strongest in South America.

MERCHANTS AND MISSIONS

NOT long ago the San Francisco Associated Chamber of Commerce sent a party of representative business men to China in order to increase acquaintance and develop commercial relations. They had not expected to come into any especial contact with missions or to consider them at all. But since the missionaries have preceded the merchants in China they were forced to learn something about mission work. At first they were divided in their opinions—one-third favoring, one-third opposed and one-third indifferent. But at the last meeting be-

fore their return, held in Hong Kong, the matter was put to vote and the twenty-five commissioners voted unanimously in favor of missions. These men were not merely from San Francisco, but were picked citizens selected from Spokane to San Diego. In their official report they say, "To the great work done by the missionaries in all parts of China is due, doubtless, in a large part, the wonderful progress made in education and commerce within recent years, and much of Chinese officialdom cheerfully extends them due credit."—*Missionary Review*.

TO END FOOT BINDING

MR. W. H. GELLER, an English Congregational missionary in Central China, was moved to write to General Li, China's Vice-President, suggesting that, as the men were abandoning the queue, so the women of China should give up their practice of foot-binding, and adding various other pertinent reflections on the practice in question. Within a week the following edict was issued by the Government:

"The weakness of our country is largely due to the bad custom of foot-binding. This custom should be abolished under the Republican government. It is not only a curse to every

family, but also an injury to persons. All women who have not had their feet bound must keep them natural, and those who have had them tied must unbind them. Thus their appearance will be improved and, as a whole, our race will be strengthened. The following regulations for suppressing the ugly custom are to be complied with. Girls below ten years of age are to keep their feet natural without any binding. Those below twenty years are to unbind their feet within three months should they have been bound. Among women of above twenty years, bound feet may be tolerated if their feet cannot be unbound, but their husbands and parents must not hinder them from unbinding. Their fathers and brothers will be punished for any violation of these instructions."—*Record of Christian Work*.

THE FRUIT OF FIDELITY

ABIBLE Society agent in Korea tells the story of a young man named Chun, the first in his village to accept the "Jesus Doctrine," and whose faithful testimony was blest to his father, who died in the faith of Christ. There-

upon the storm burst upon the young man, because he refused to allow his parent to be buried according to heathen rites. "With the help of the colporteur and some Christians from another place he carried his aged father's body away for reverent

Christian burial. 'My father,' he said, 'shall not be buried as if he were dead forever, but as one who believed in everlasting life.' His relatives now turned him out of the village, and he suffered the loss of home, fields, and livelihood. Still

he remained faithful to Christ. Finally the time came when, by his loving influence, he won sixty of his relatives to join the Christian Church. A year ago he experienced the joy of seeing the last home in his village turn Christian!"

SELF-SACRIFICE AMONG KOREANS

DR. GEORGE HEBER JONES, of Korea, states that 85 per cent. of the work carried on in Korea is self-supporting. The Koreans know how to give—men mortgage their own houses to lift the mortgage from the church. As a rule the Korean people are poor, and it is only the wealthier class among them that can afford tile roofs to their houses; all others have straw thatches. In one

village the people had succeeded in building a church, but because of lack of money had to put a straw thatch on it. It so happened that one of the members possessed a tile roof, and seeing that the Lord's house was faring worse than his own, removed the roof and placed it on the church, taking the straw thatch for his own house.—*Missionary Review*.

BOOK REVIEWS

A HALF CENTURY AMONG THE SIAMESE AND THE LAO. An Autobiography. By Daniel McGilvary, D. D.

Although the author of this book had his official connection with the Presbyterian Church, North, he was a Southerner by birth, and a loyal son of the Old North State. The splendid picture of him that greets one on opening the book reveals at a glance the rugged strength and manhood which would have made him great in any walk of life, and which did make him one of the great missionaries of the Church universal.

Dr. McGilvary was the discoverer of the Lao people of northern Siam, among whom he spent all but the first nine years of his missionary life. The story of this discovery and of the founding of his mission among them is told in a way that gives it a fascinating interest in this book. While, as he says in his preface, he had no training for authorship, the book is an illustration of the fact that when one has been permitted to do a great and noble

work in the world the simple and unsophisticated recital of his life story is all that is needed to make a great book. The result of his forty-four years of work among the Lao was to build up a strong self-supporting church, which is now reaching out with its literature and occasional visits from its evangelists to the Chinese provinces near by.

We heartily commend the book to all who are interested in latter day religious developments in southern Asia as one worthy of their attention. But whether one has time to devote to much study of this kind or not, any one who will read the book even cursorily will find a great moral and spiritual tonic in the association thereby had with such a noble and heroic character. We hope that some of Dr. McGilvary's gifted sons or daughters will some day prepare an abridged edition of the book for our young people. A book of 430 pages is not longer than young people of the present day ought to be willing to read, but it is longer than most of them can be induced to read.

THE IN-GATHERING

This is the gathering time of the year,
And merry singing of harvest home,
And the signs of plenty and right good cheer,
Ere the days that are dark and dreary come.

These are the days of a tranquil air,
This is the time of an answered prayer.
Was ever such gold as the golden grain
Heaped in the fields for the needs of mar?

This year is glad when it gains its prime,
And the hearts are merry at harvest time.
Whoever is thankful, let him come,
With willing hand and a loyal heart,

And help in another harvest home
Where the Master calls him to do his part,
For He points to the whitered fields again,
And the harvests He loves are the souls of men.

—*Mariane Farmingham.*

Senior Program for October, 1912

Arranged by MISS MARGARET MCNEILLY.

TOPIC—KOREA.

"Whatsoever thy hand findeth to do, do it with thy might."

Hymn.—Selected.

Scripture Reading.—Romans 5: 1-10.

Prayer.—(a) For the out-going missionaries to Korea.

(b) For their speedy acquiring of the language.

(c) For relief for the native Christians.

(d) For the power of the Holy Spirit.

Hymn.—"More Holiness Give Me."

Reading.—My Gift Box.

Topical.—A Picture of Korean Christianity.

The Progress of Christianity in Korea.

Telegraphic messages from Korea.

Prayer.

Minutes.

Roll Call.—Answer with a verse of Scripture on FAITH.

Business.

Close with sentence prayers.

SUGGESTIONS.

Besides the Telegraphic Messages given in the program, ask the members of the Society to get the latest secular, political and religious news from Korea, from the secular press.

Let the Reporter give the latest news from the field, contained in the October SURVEY.

What about Mission Study for the coming year? October is the "organizing time." Dr. Headland's "China's New Day," will prove most interesting. Things are happening so fast in China, that we can't afford to let this study pass.

October is the fall month set aside for Foreign Mission gifts. Remember to *pray earnestly, and give largely.*

Junior Program for October, 1912

Arranged by MISS MARGARET MCNEILLY.

TEXT.—"Here am I, send me."—Isa. 6: 8.

TOPIC—KOREA.

Song.—"The Gospel Bells are Ringing."

Scripture Reading.—Psalm 23, recited in concert.

Prayer.—For the Children of Korea.

Song.—"Hark, 'Tis the Shepherd's Voice I Hear."

Minutes.

Roll Call.—Answer with a verse of Scripture on GOING.

Business.

Recitation.—The Little Harvester.

QUESTIONS.

1. Where is Korea?
2. Describe the country.
3. How large is the country?
4. What is the population?
5. What is the climate?
6. Tell something of the history of Korea.
7. What is the condition of the people?
8. What is the religion of Korea?
9. What of the religion among the people to-day?
10. What does this show?

Letter.—From Mrs. Bell, of Kwangju, Korea.

Story.—Boys and Girls of Korea.

Song.—Selected.

Close with the Lord's Prayer in concert.

SUGGESTIONS.

Before the meeting, put the Text on a blackboard, so that the children may learn it, and repeat it. A leader with little or no talent, can illustrate this text so that it will make a lasting impression on the children's mind.

After repeating the Psalm, explain it to the children. We find sometimes that the simplest texts are not understood by the children, and therefore make no impression on them. This Psalm is most beautifully expounded in "The Song of the Syrian Guest."

As October is the month set aside for the Foreign Mission collection, this would be a good time to have the "Mite-box Opening." Tell the children of the need for their help, both in prayers and in gifts. If our children are taught to "do things" for others, giving will soon become a pleasure.

FOREIGN MISSION TREASURER'S REPORT

RECEIPTS FOR AUGUST, 1912.

Specials	\$ 3,873.50
REGULAR.	
Debt Fund.....\$ 657.53	
Current Funds.....17,501.46	18,158.99
Total Receipts for August, 1912	22,032.49
Receipts for August, 1911...	16,573.43
Gain for August, 1912.....	5,459.06
BANK BALANCES.	
Special Account Credit in Bank	9,828.20
Regular Account Overdraft...	4,128.46

LIABILITIES.

Due Missions.....	44,915.87
Bills Payable—Borrowed Money	73,452.00
Bills Payable—Accepted drafts of Mission Treasurers...	26,460.82
Funds on Deposit.....	2,400.00
Overdraft in Bank.....	4,128.46
Less Advance Payments to Missions	388.74
Let Liabilities September 1, 1912	\$150,968.41

W. H. RAYMOND, Treasurer.

NASHVILLE, TENN., September 10, 1912.



PUBLICATION AND SABBATH SCHOOL EXTENSION

Branch Department at
Texarkana, Ark.-Texas

PUBLISHING HOUSE:
212-214 North Sixth St.
Richmond, Va.

THE SUNDAY SCHOOL A DISCOVERER

THE Sunday-school is a wonderful developer. It is also a discoverer.

It is remarkable how latent ability, where least expected, has been turned up and developed by exercise in the Sunday-school. Hardly a reader of these words but who can think of one or more instances of this kind.

The reason for it is not difficult to see. People who would never be willing to make any effort at Christian work, like teaching or leading a meeting, in an organization of grown-up folks, can be easily persuaded to teach or lead little folks. With the actual effort there comes the discovery—even to one's own self—of unsuspected

talent for this kind of work. This emboldens the worker to more difficult undertakings. The result is that some of our best lay workers have been produced by the Sunday-school.

Accompanying such a process of development there is also the making of a prime citizen—a citizen developing in a knowledge of God's law and its application to every-day needs, decisions, plans, actions, conversation and thought.

For the leaders it discovers and develops, therefore, if for no other reason, ought we not to plant a Sunday-school wherever there is the slightest prospect of maintaining one?

RICH INVESTMENT

IN RURAL districts throughout our whole Church there are many communities whose moral and religious destitution is at once a threat to our civic institutions and an irresistible appeal to our brotherly love in Christ Jesus. In the essentially constructive work for Church extension done by the Sunday-school missionaries supported by the Executive Committee of Publication, new schools are being constantly established in long settled but sorely neglected neighborhoods of the East as well as in the new settlements of the Southwest. By reason of lack of social organization as well as because of poverty of the people, these new schools fail to

reach the full measure of their opportunities because of the paralyzing need of the simplest permanent material equipment, such as song books, maps, charts, blackboard, and most especially *libraries*. An eloquent appeal for help in this very matter came to the Committee from a devoted and successful worker in the Southern mountains, saying we have "*absolutely no equipment—just people.*" The Committee of Publication could bring relief to many a disheartened worker, and guarantee the permanence of many a new struggling Sunday-school, thus laying the foundation of a Church, if it had an income for this purpose from invested funds.

A NEW BOOK FUND.

There is a growing sense of need amongst our most thoughtful laymen and ministers for the publication of strong books written by our own men upon timely religious subjects in a clear, attractive style, suitable for general circulation. The need is urgent at present in view of the aggressive attitude of radical, destructive critics, whose books are flooding the land. The Publication Committee is greatly embarrassed at times because its income from current business and from the offerings of the churches and

gifts of individuals does not enable it to publish books that are offered, much less to search out acceptable authors and encourage them to write with the assurance that the money is in hand with which to publish the results of their studies. The interest from a fund invested for this purpose would enable the Committee to take the initiative in this vital service to the whole Church of Christ. A foundation of this kind might well be an imperishable memorial to a deceased friend, in whose name it might be founded.

OCTOBER

By THEODORE LOW

For the Missionary Survey

O month of months! Of all the year
 Thou art alone to me
 Days of days, the time of cheer,
 Queen month in reality,
 Bright, rainbow hued, October!

To some the "sear and yellow leaf"
 Is harbinger of death.
 To me the grain in golden sheaf
 Is God's Life crowning wreath—
 O thou sublime October!

Some sigh "the melancholy days,
 The saddest of the year."
 To me joy days, of sun and haze,
 That from my heart drive fear—
 Thou halo crowned October!

The harvest time! the blessed time!
 The time of rest and joy.
 Of all the year the most sublime—
 Free from foul blight's alloy—
 O garner filled October!

The earth so dry, the air so keen,
 The sky with blue ahaze!
 'Tis paradise let down again—
 A peep at man's first days—
 God's bountiful October!

The sunshine soft, the quiet peace—
 'Tis soul time of the year!
 From Death we force a full release—
 The crown of Life we bear—
 O God's choice gift, October!

So we will make our life as full
 As is October ripe;
 No Death we'll fear! Christ Wonderful
 Away our tears shall wipe!
 God's blessed month, October!

The Woman's Auxiliary

OF THE

Presbyterian Church of the U. S.

MRS. W. C. WINSBOROUGH, Superintendent, 4001 West Proctor Place, Kansas City, Mo.

OUR COMMISSION:

"Go ye into all the world and preach the Gospel to every creature."

OUR AIM THIS YEAR:

Twenty per cent. increase in gifts. Ten per cent. increase in membership.

THE SCOPE OF OUR WORK

WHEN the Bristol Assembly placed the organization of Woman's Missionary Work in the hands of the four Executive Committees, it indicated that we were to include in our efforts all phases of the mission work of our Church. It was an expression of the new comprehension of the scope of missions, and a ringing challenge to our women to take the high ground, "The whole wide world for Jesus." This vision has been of slow growth. It had its beginning when the first missionary society was organized. But certain phases of the work have sometimes been given undue emphasis. Some societies were organized only for foreign work, some only for work at home. Generally, though not always, the Presbyterian included both, and all Synodicals have been organized on this basis.

Now, however, we are to include in our study and gifts, not only Home and Foreign Missions, but the missionary phases of the Committee of Publication, of Sabbath-School Extension and Young People's Work, and the Committee of Christian Education and Ministerial Relief.

How will this be accomplished best? The ideal Missionary Society in a church is one organization which includes in its

activities all the Mission causes of the Church. This produces a more intelligent comprehension of the work on the part of the members, and a more equitable division of their gifts. Where it is deemed wise to have more than one society, it has been found better to divide along the line of age, or locality, than to separate the various phases of work. With the many forms of organization found in our local societies, it will take time to establish a uniform plan. But by working toward the ideal, much will be accomplished.

Societies, Presbyterials and Synodicals are requested to add to the regular officers of their respective organizations, a secretary representing each of the four Mission causes, namely—a Secretary of Assembly's Home Missions, Secretary of Foreign Missions, Secretary of Sabbath-School Extension and Young People's Work, and Secretary of Christian Education and Ministerial Relief. The duties of each of these secretaries shall be to look after the interest of her department, circulate literature concerning it, and urge proportionate giving to it. Our Presbyterials and Synodicals are asked to give the required notice of a change in constitution, so that at the next meeting these offices may be

added. A model constitution for Presbyterials is being prepared for those who desire it.

Meanwhile the program of your approaching meeting will afford an opportunity to familiarize all with the new plans. The offices of our committees will supply all necessary literature for the purpose.

Every Missionary Society should have read at its next meeting the following recommendations of the Woman's Council published in this issue.

These are practical suggestions, formulated after much thought and prayer, by the leaders in our Synodicals. Let us study and adopt them.

MESSAGE OF THE WOMAN'S COUNCIL TO THE WOMEN OF THE PRESBYTERIAN CHURCH U. S.

AT OUR session in Montreat, August 9th-11th, we recommended the following:

That every woman in the Church become a member of the Missionary Society.

All Societies in a given Presbytery unite in a Woman's Presbyterial, and all Presbyterials in one Synod form a Woman's Synodical.

We urge that our Societies have uniform sets of officers, corresponding with those of Presbyterial and Synodical, thus establishing an open channel of communication, through which our Superintendent may speak to any local Society. No authority will be claimed over local Societies, but we request that our local Societies make frequent reports to their church sessions and cultivate between each a strong bond of intelligent sympathy.

We urge that all Presbyteries and Synods appoint Committees on Woman's Work, as directed by our General Assembly, and that our Women's Synodicals and Presbyterials report to these bodies and ask their guidance in our work.

We have set as our goal for the coming year, 10 per cent. increase in our membership, and 20 per cent. increase in our contributions, the latter to be divided, as far as practical, between the four Beneficent Committees in accordance with the Assembly's plan, viz: 40 per cent., Foreign Missions; 21 per cent., Home Missions; 14 per cent., Christian Education and Ministerial Relief, and 5 per cent., Publication and Sabbath-School Extension. Literature under these four heads

will be furnished us, and in return we will give place on our programs to a study of their respective needs.

At the earnest solicitation of the Assembly's Committee, we have pledged them our co-operation in their plan for the "every member canvass" in our Church.

Since our Woman's Auxiliary purposes to be self-supporting, we request that an accurate account be kept by all societies of our offerings to the four benevolent causes, as out of this offering must come our current expenses *after* the expiration of the two years which was otherwise provided for at our Atlanta meeting last February. At that meeting we sent out a call for not less than \$1 from every Society for two years. We urge that all Societies who have not taken action on this first call will now do so promptly, sending remittance to Mrs. A. M. Howison, Staunton, Va.

Here we would state the fact that \$1 was put as the minimum, but more is expected from stronger Societies, since this is insufficient to finance the work.

Our work having been formally recognized as an organic department of the Church, let us arise in the strength of Christian womanhood and prove loyal to the trust reposed in us.

MRS. MARY DAVIS IRVINE,
Danville, Ky.

MRS. H. M. SYDENSTRICKER,
West Point, Miss.

MRS. CHRIS. P. DULLNIG,
San Antonio, Texas.
Committee on Resolutions.

HOW CAN A WOMAN HELP IN THE MILLION AND A HALF CAMPAIGN ?

COMPREHENSIVE and far reaching plans are being formulated by the Campaign Committee in their effort to enlist all classes of churchmen in this great, altogether, forward step of the Church.

Ministers, elders, deacons, treasurers, Sabbath-school officers, and laymen are each being assigned a definite place, where it is believed their efforts will prove most effective.

The committee has extended an urgent invitation to the women of the Church to aid in the work. Synodicals, Presbyterials, and Societies are pledging their official support. But this is not enough. Individual Christian women will want to give their personal help to the great work.

How can a busy mother and housewife in a Christian home aid the cause during the coming months?

She can become an active force in this campaign by resolving to do as follows :

1. *Study*.—Study the plans and methods recommended by those in charge of the work. Many opportunities will occur for using this knowledge in a helpful way.

2. *Educate*.—Educate all, especially the

younger members of the family in the mission work of our Church. Enlist their enthusiastic support for the campaign, and thus train intelligent and systematic workers for the future.

3. *Give*.—See that all members of the household adopt the plan of regular giving recommended by your pastor. Apply this to the children also.

4. *Assist*.—Offer personal assistance to your pastor in the every member canvass and urge others to do likewise.

5. *Attend*.—Attend regularly the evangelistic services and urge the attendance of friends who are out of Christ.

6. *Speak*.—Aid in that personal work in these services, without which the seed sown so often lies dormant. A helpful text or a word of prayer often decides a wavering soul for Christ.

7. *Pray*.—Pray daily for the success of the campaign. Ask that our leaders may be given divine wisdom and guidance. Pray very definitely for an outpouring of the Holy Spirit upon our Church, our land and unto the ends of the earth, that many souls may be brought into the kingdom.

CHRIST IS ALL AND IN ALL

THE authority for Foreign Missions is Christ. What is the purpose of Foreign Missions? Still I answer: Christ. Paul was the first great foreign missionary, and he tells us the purpose of Foreign Missions when he says: "For me to live is Christ." For Christ is Christianity and Christianity is Christ. We say that the purpose of Foreign Missions is to proclaim the truth, but Christ says, "I am the Truth. We say the purpose of Foreign Missions is to diffuse the spirit of love, but Paul says, "The Lord is the Spirit." We say that the purpose of Foreign Missions is to give new life to a dead humanity, but Christ says, "I am the Life." Truth, and love, and life are per-

sonal. Christianity is not merely the spirit of Christ, it is Christ Himself. The Christian Church is not only called "the body of Christ," the body of which Christ is the soul, but it is said that "the body is Christ," and that the Church is "the fullness of Him that filleth all in all." The Church is the expanded Christ, and the purpose of Foreign Missions is the purpose of the universe to multiply Christ to incarnate the Son of God, to enthrone Christ in the hearts of men, to make all men the temples for His personal indwelling; that He may be the first born among many brethren and may fill the world with Himself."—*Augustus H. Strong, D. D.*



HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR

P. O. DRAWER 1686, ATLANTA, GA.

THE UNFINISHED TASK

NOTHING is attracting more thought and attention in the Church to-day than its missionary obligation to the world, often designated "our unfinished task."

What is this supreme enterprise which confronts the Church? If we accept the distinction at present being made between "evangelize" and "Christianize," the task varies enormously according to the particular viewpoint.

It is said freely that the Foreign Mission propaganda is to "evangelize;" that this does not mean necessarily the conversion of the world, but the proclamation of Christ in every place, thus giving to "every creature" an opportunity of salvation. While this evangelization involves, of course, the conversion of multitudes, yet the task of "Christianizing" is largely assigned to Home Missions.

Let each department of missionary work cheerfully accept its appointed task, without thought of rivalry, much less of conflict, in the Lord's work. If we give the matter serious thought, we shall be thoroughly convinced that neither department has cause to undervalue the task assigned the other. "The evangelization of the world in this generation," is the larger enterprise, yet the Christianizing of the world is perhaps the more difficult, and an undertaking which cannot be accomplished in a generation.

From the standpoint of Foreign Missions, America is already evangelized.

From the Home Mission standpoint of "Christianizing" America, the task is hardly begun. In making the distinction between Christian and heathen, it is estimated that there are 836,752,000 heathen yet to be reached. The number of nominal Christians is fixed at 658,862,000. This latter includes practically the entire population of Europe, and the 92,000,000 of the United States. Yet from the standpoint of Home Missions, these 92,000,000 must be otherwise classified than as Christian.

The nominal Protestant membership of the United States is 22,000,000, leaving 70,000,000 without the pale of evangelical Christianity. If we subtract the 13,000,000 Roman Catholics, there remain 57,000,000 embraced in neither Protestant nor Catholic Church. It is true that these 57,000,000 include some twelve or fifteen million children of immature age; but surely this number is counterbalanced by equally as many millions among Protestant and Catholic membership who are merely professing Christians. There can be no avoidance of the fact that there are at least 60,000,000 adult people in our land who are unsaved. This is appalling and depressing, but the case is not altered by blinding ourselves to the fact. It is true that they are not heathen; but if they are not Christian, what becomes of them eternally? Are they not even in a worse case than the heathen? Can we content ourselves with saying, "They have

been evangelized, they have had the offer of salvation, and our responsibility for them is ended?" In the language of the Apostle, "God forbid."

If our great Foreign Mission task were finished to-day, if we could say the "evangelization of the world" is an accomplished fact, and could shout hallelujah, the Home Mission task would be only just begun. It is easier to capture a country for Christ than to hold it or "Christianize" it. Some countries once evangelized are

among the most heathen to-day. The struggle with the forces of evil, even in a nominally Christian country, is perpetual.

With faith in God, let us press on in the task of evangelizing the whole world, and with perseverance follow up the work in every land, till "every knee shall bow to Jesus and every tongue confess," and every soul "crown Him Lord of all." Not until then will our supreme task be finished.

THE WOMAN'S CONFERENCE, MONTREAT

THE sixth annual Conference of the Women at Montreat began most auspiciously, with a larger attendance than ever before. From the message of the chairman, Miss Kate C. Roberts, of Atlanta, who touched upon the relation of the women to the financial scheme of the General Assembly, to the closing with prayer on Wednesday afternoon, every part of the program had been carefully planned in advance and treated of vital matters.

There were addresses and conferences on many phases of women's work, and in the devotional services each day the consecrated women of our Church brought messages from God's Word that will surely bear fruit in more devoted service for our Master.

One of the notable features was the address of Mrs. W. C. Winsborough, the acting Superintendent of Women's Work, who explained in a masterly way how this new officer will co-operate with the Executive Committees in unifying the women's work and increasing its effectiveness and usefulness along all lines. The allegiance and help of the women were pledged to our new Superintendent in her important and difficult undertaking.

Two other features, interesting in themselves, and as marking the inauguration of the plan of the last General Assembly to include in the work of our women all the beneficent causes, were the first messages to the Montreat Women's Conference from the Executive Committee of

Christian Education and Ministerial Relief, delivered by Miss Martha Cecil; and that of the Executive Committee of Publication and Sabbath-School Work, by Miss Margaret Rankin; both strong messages and well delivered.

On the morning devoted to Foreign Missions, after a charming introduction by Miss Margaret McNeilly, of the Nashville office, there were thrilling addresses by some of our women missionaries from China, Brazil, and Mexico. And all hearts yearned to help furnish the men and women and money needed to take these lands for Christ.

The Home Mission period was opened with a devotional service conducted by Miss Barbara E. Lambdin, of the Assembly's Committee, Atlanta. "Our individual responsibility for the work at home and our need of prayer in doing it" were laid upon the hearts and consciences of the women who crowded the Montreat church; and the words of Jehovah to Moses, "Ye have dwelt long enough in this mount, turn you, and take your journey, and Go!" formed a fitting introduction to the earnest speakers, who in the eloquent language of opportunity and need challenged the Church to prepare, following the example of the Lord's people of old, by sanctifying themselves for His holy service.

Mrs. Virginia C. Staples told of Home Mission conditions in the West; Mrs. Chris. G. Dullnig presented the claims of the Texas-Mexican Industrial Institute;

Mrs. John Little, the work of the Louisville Colored Mission; Mrs. P. H. Hensley, Jr., the Cuban Mission at Tampa; Mrs. John K. Coit, of Nacoochee Institute, spoke on Christian Settlement Work, and Miss S. Leona Blake took the entire audience with her on a trip into the mountains of Kentucky.

The interest was tense as each speaker, with earnest words, told of the wonderful

opportunities that our God is throwing down before His Church in every field. Many resolves were made, and some were publicly voiced, to undertake with more zeal the conquest of our heritage—strong in His strength who commanded, "Behold, I have set the land before you; go in and possess the land," promising to each one who obeys, "Certainly I will be with thee."

A STRATEGIC POINT—SHALL WE TAKE IT?

TOO often the task of bringing before the Church the claims of our needy fields is left to the evangelist or pastor. If more of our busy ruling elders and deacons would take the time to make such statements from the layman's point of view, it would aid greatly in getting the true perspective of the work.

Ruling Elder J. R. Burt, of our promising church at Aransas Pass, recently wrote a most interesting letter to the Atlanta office, from which these items are taken. These facts both encourage and accuse us:

As our little church here is a ward of your Committee, I will tell you something of our trials and triumphs.

In September, 1909, we organized with thirteen members. The first year we did very little, but later, with the aid of the Home Mission Committee, we secured a pastor for two Sabbaths a month—four sermons—but having his home at Rockport, he could give us very little of his time as pastor. We now have thirty-two members, and have dismissed four by letter. Other denominations have gotten much material that should have come to us, and would have come if we had been able to have a pastor to live here and work with us. Two years ago we organized the Sabbath-school with six children. We now have seventy-eight on the roll, and to July 1st, an average attendance of fifty-two.

Aransas Pass is a strategic point, and the neglect of it will be a loss to the Church. We often hear it spoken of as the only harbor of refuge on the Southern Coast. The Government is spending a large amount of money here, also private parties and corporations, in building wharves and docks to make it a haven of rest to the weary seaman. Then let the Church see to it that we have "a harbor of

refuge, a haven of rest" for the spiritual man as well!

The Presbytery of West Texas is about equal in area to Georgia, and a large portion of it is settled by people from all parts of the country; the land formerly used to pasture cattle, becoming valuable, has been cut into small tracts and sold. The Church has a wonderful opportunity, and money invested now will bring larger returns.

In 1885 I was made ruling elder in the church at San Angelo, being one of the "two men and five old women" to organize a Presbyterian church there, which was nourished by your Committee in its infancy. They completed a new church home last year costing about \$30,000.



OUR CHURCH AT ARANSAS PASS.

I have visited many times the lower Rio Grande sections, including Brownsville and Matamoros. Being in Brownsville on a Sabbath in 1905, I went to the Presbyterian church, and was much surprised to find only Mexicans there, but profoundly impressed to see an up-to-date Sabbath-school. The order was perfect, the teachers knew how and what to teach, and our hymns were sung in their own tongue. This school, like many others in Texas, has a history. When General Taylor crossed the Rio Grande into Mexico, one of his soldiers gave a Bible to a Mexican woman.

She learned to love it, and taught it to her son, who became a minister and preached the Gospel for years.

If our people could see the field as I have seen it, they would indeed realize that the harvest is great and the laborers few. We have one evangelist in this Presbytery—an earnest and very energetic worker for the Master.

Should he go and preach one Sabbath in every needy and destitute place, he could not finish the task in two years. May God help his people to see and realize this opportunity, and forbid that they should give from a sense of duty, but may they rise to a higher plane and see *the great privilege God has placed before them of helping in this great work.*

O-W-N. W-O-N. N-O-W.

REV. SAMUEL McP. GLASGOW

OWN. This is what we want God to do in respect to our part of the vineyard in this new country. We long for the day when the great God shall have a controlling ownership in the hearts and lives of the men of this land. As other forms of activity erect themselves shelter and homes, we want our Father to have a home for His children, a refuge for the lonely, lost sinner; a place for prayer and the reverent handling of holy things. This country that six years ago was a forsaken, uninhabited wilderness, and to-day is a garden, rich, fruitful, verdant, that is just beginning to feel its possible strength, and to shake itself from its long sleep—this country is the kind of land that we want God to OWN—to have as His acknowledged domain, filled with His loyal subjects who shall remember the hand that has blessed.

The lower Rio Grande valley is making a net gain in population of about 25 per cent. annually. The past year has been its best. Since January 1st some 10,000 acres have been sold in small tracts, largely to actual settlers. This means an enormous permanent influx. In the ecclesiastical year closing March 31st, our churches in the valley received ninety-four new

members, our Sabbath-schools gained 295 members, and in the matter of financial self-help the field has contributed this year \$2,400 in excess of all the gifts of the year past. The number of workers has increased from one to three. In view of these facts—

WE WANT GOD TO OWN THIS COUNTRY, and we are ready to do our part in bringing this to pass; but the Evil One is fast pre-empting the land. God's two good gifts to the valley during the past year have been Rev. George C. Moore, who is laboring at San Benito, and Rev. A. S. Maxwell, now at Mission. Both have large fields, and each is pouring out his life to the end that the Father may OWN this land.

WON. In order that God may OWN this land it must be WON to His Son's kingdom. Therefore, men must be sent into the field as the work grows, and sustained there. They must have the prayers and the spiritual sympathy of the Church that has sent them. God forbid that you should send men to the front, and while they guard and uphold the standard you have placed in their hands, you should forget to sustain them upon the arms of your faith. Think of the reflex dismay in the heart of the Home missionary when, looking toward the older fields where the smoke of the initial struggle has cleared, looks. I say for eyes that will speak a sympathetic response, and finds those eyes unresponsive and fixed on local interests only. If the Lord God is ever to OWN this valley, it must be WON to Him—and this can only be done with the adequate intelligent help of the whole Church.



A "lateral," showing outlet from the main canal which irrigates a large section of the country around Merced, Texas.

The Presbytery of Western Texas can no more, unaided, support its Home Mission enterprises, than the babe in your home can earn its own living. As the Presbytery of Western Texas, containing only thirteen self-supporting churches with a territory equal in extent to the States of Virginia and West Virginia to evangelize and pastor, having a Presbyterial evangelist, a Presbyterial pastor and a Presbyterial missionary to support, in addition to her seventeen missionaries; as this Presbytery, jealous for your interests in this section, and sensing a God-given responsibility, adopts a Home Mission budget that totals \$10,000, I say that she *thereby*



A Typical Gulf Coast Truck Garden.

throws down to the Church a most splendid challenge to match her faith and sacrifice with equal loyalty and generosity.

It may occur to some to ask: Why does not the Committee at Atlanta care for this opportunity? The only answer to that

question is that for some reason *you have failed to make it possible*. All that we have been able to do in this Presbytery has been nourished and guided by the Atlanta Committee, which would gladly do more if the Church, by its gifts, expressed the belief that it is worth while to plant the Gospel and our faith in this land of peerless promise. For God to OWN this country it must be WON.

NOW. Just another shifting of the letters, and there flashes upon our eyes the "*undelayableness*" of the cause. Your contribution in 1918 will mean very little toward the *winning* of this land for God. The Church cannot choose when she will enter this field, to *delay* is to *refuse*! The immediate present is so rapidly determining its future mode of life, that unless our work of moulding for God is done with intense promptness the character of this land will crystalize before the divine has been inwrought; then tears will be idle and bitter and impotent. NOW the field is open and opening, the people are coming, the harvest may be garnered, the Church can take her proper place in the new community. *To-morrow*, when selfish sin and entrenched worldliness dictate, how shall the *lost title* to his land be gained for God?

Mercedes, Texas.

SABBATH SCHOOL AND YOUNG PEOPLE'S WORK IN CENTRAL TEXAS PRESBYTERY

REV. WILLIAM A. ROLLE, Chairman

LIKE every other department of our Church work in the Great West, this department is showing life and interest never before manifested. The Church of to-morrow is depending upon the young people of to-day, and when that young life is aroused for Christ, and its latent energy diverted into the various activities of the Church, the future is bright with hope.

At the spring meeting of Presbytery in 1911, permission was granted the Committee on Sabbath-Schools and Young People's Societies, of which the writer is chair-

man, to organize a Union of all the young people's organizations in the Presbytery. Though considered by some a doubtful experiment, a conference was called to meet in Belton the following June. The attendance and interest at this conference were far beyond the expectation of the most sanguine, and it was enthusiastically and unanimously voted to form a permanent organization. The young people received a vision of their true place in the Church and of the great possibilities awaiting them for usefulness in the cause of Christ.

The second annual conference of the



THE ALAMO, SAN ANTONIO, TEXAS.
THE OLDEST OF THE SPANISH MISSIONS.

This is sometimes called the Thermopolae of America because of the heroic defense put up here by about 200 Texans in 1836, under Lieutenant-Colonel William B. Travis, against a force of 2,500 Mexicans in a siege lasting twelve days. No quarter was given, and the few survivors remaining in the Alamo when finally the overwhelming forces swarmed over the defences, were bayonnetted. The Texans slew over 400 Mexicans before they succumbed, and though the stronghold was taken by their enemies, it is believed the magnificent struggle of the Texans, fighting for their independence at the Alamo so greatly inspired the Texas army, which immediately took up the cry, "Remember the Alamo!" that it led to the ultimate victory of San Jacinto, when General Sam Houston repelled the forces of Santa Anna and captured the Mexican General himself, securing the independence of Texas.

Federation of Young People's Societies of Central Texas- Presbytery was held at Georgetown the past June, and again with unlooked-for success. The three principal features emphasized were the educational, spiritual, and social needs.

It is indeed inspiring to see how our young people take to a Presbyterian movement for Presbyterians, and the *necessity* for such an organization has been clearly demonstrated. The reports at this second conference revealed the fact that individual organizations were not only quickened and aroused, but that nine new Westminster Leagues and Christian Endeavor Societies had been organized during the convention year, a record which would be cause for justifiable pride in a much larger Presbytery.

The Presbyterial chairman of Home Missions stated on the floor of Presbytery: "This Federation is the greatest blessing

that has ever come to the Home Mission work in our Presbytery." And such will be the case in every Presbytery where the young people's movement is earnestly and prayerfully inaugurated and pushed.

As to our Sabbath-school work, we have divided the Presbytery, for convenience, into two districts, and contemplate holding this fall two Institutes of Methods. One will be held for two days in the Second Church, Waco, in July. A strong program has been prepared, and there is great promise of success. The Institute for the other district will be held in September.

We have had for four months this summer a Sunday-school missionary in the Presbytery. This also is an experiment, but it is proving a great success. In the short time that he has been in the work he has organized a number of new schools. The need of a permanent worker has been shown, and with the right man, such as we

have this summer, to visit and nurture the new Sunday-schools after they have been organized, I feel sure many of them could be developed into churches.

There is a great and growing opportunity in the West, and especially in Texas, for young people's work of all kinds, and *if our Church is going to do her part and reap the results, she must act at once.* Other leading denominations have realized this fact, and are pushing their work along these lines.

People are pouring into Texas from all over our nation and from foreign lands, among whom are many Presbyterians. They locate on farms or in sections remote

from a Presbyterian church, but the Sunday-school missionary can reach them, and where it is impossible to organize a neighborhood Presbyterian Sunday-school, he forms classes in the homes and keeps them supplied with literature, until such time as a Sunday-school can be organized. In this way we hold the people for the Presbyterian Church. The Presbyterian evangelist follows such an organization with a rousing meeting, and the result is a church. Such is the evolution of many churches in the West. So it is plainly to be seen how the Sunday-school and Home Mission work in the West go hand in hand.

Belton, Texas.

AN OKLAHOMA MINING TOWN

REV. E. H. MOSELEY

COALGATE proper is a mining camp evolved into a town. It now includes several of these camps, located from half to one mile apart. This gives the town a scattered appearance, there being within the corporate limits an average of only three people to the acre.

In course of time a mine is "worked out," then a new shaft is sunk, the machinery moved, leaving a huge pile of debris behind, and a cluster of roughly built three-roomed cottages, commonly

known as "Company houses," are vacated by the miners. A few of these cottages are sold or rented, but for the most part they stand deserted. General dilapidation follows, weeds take possession of the yard,



BRINGING IN COTTON.



THE COAL MINE AT COALGATE.

the windows and doors yield to the small boys' pelting stones, and these ghastly, ghostly hulks remind one of Goldsmith's "Deserted Village."

Coalgate has fallen heir to a great number of these phantom dwellings, but they

are gradually giving place to tasty, well-built cottages, as she becomes more and more a modern town. The active mines are now all without the corporate limits, and are slowly getting further and further away.

Though surrounded by fairly good land, Coalgate is just beginning to develop her agricultural interests. Last year she shipped 3,600 bales of cotton. Being situated in the heart of the "segregated land belt," the surface of which Congress recently placed on the market, thus making it possible for farmers to purchase their farms, we expect in the near future to see these thousands of acres of surrounding unimproved land wave with wheat and whiten with cotton.

From a religious point of view, the progress is slow and trying. The mines are owned generally by companies, the stockholders of which live elsewhere, and naturally have little interest in the moral uplift of the community. The owners of the property, therefore, do nothing whatever toward building churches or supporting the preaching of the gospel.

Miners, as a class, are nomads. They wander from camp to camp, living in "Company houses," comparatively few of them becoming permanent citizens or owning their homes. Again, most of them are foreigners, about sixteen nationalities being represented in Coalgate alone. Many of these cannot speak the English language, and care little for American customs. They are mostly Catholics and Socialists, and are very fond of lodges. Instead of being in sympathy with the Church, many of them are actively opposed, and seem to have no appreciation whatever of what the Church is doing for them. These are some of the things which make religious work among them slow and painful.

Our work has been confined of necessity

largely to the American people who dwell among the foreigners. However, we are making some effort to reach and influence the Scotch, English, German, Irish and French, but as to the Italians, Hungarians, Russians, etc., we have not yet discovered a way of approach.

On the other hand, there are many things that greatly encourage us in our work. The Lord has given us some very choice spirits among the American people to assist in building the interests of His kingdom. We have a church membership of about 115 who, as a whole, are loyal to their Master. In nearly every home a church paper is taken, and about twenty families are using the "Daily Bible." We have four elders and four deacons, all of whom are faithful in their attendance upon the services of the sanctuary, and all work in the Sunday-school. Our elders all have family altars; they lead in public prayer, are students of the Word of God, can conduct prayer-meeting, and are clean in their lives, not even using tobacco.

Our Sunday-school has an enrollment of 160; it is well organized, and is doing good, solid work. We have two Young People's Societies, a Ladies' Aid, and an organized choir which is faithful and efficient.

Viewed as a whole, we feel that the Lord is blessing the work, and our church is steadily making headway in spite of the discouraging conditions. It takes hard steel to cut hard wood; it takes hardened soldiers to capture the fortress bristling with cannon, and it takes a united, loyal, God-fearing Church to go against conditions found in a mining town. The fact that the church in Coalgate is steadily making headway, proves the high quality of its faith, but best of all it proves the saving and keeping power of our Lord and Master, to whom be all the praise!

Coalgate, Okla.



THE MID-COAST COUNTRY

REV. L. E. SELFRIDGE

MATAGORDA county, Texas, is eighty-five miles southwest of Houston, and about the same distance west of Galveston, and forms the southwestern boundary of the Presbytery of Brazos. It is in the center of what is known as "The Mid-Coast Country."

The soil of the county is fertile, the oil and sulphur deposits extensive, and the climate is unsurpassed the whole year through. To the south lies Matagorda Bay and the Gulf of Mexico, while through the center of the county, from north to south, flows the Colorado River, from which water is obtained to irrigate thousands of acres of rice.

With all these natural advantages, this county, and others in this same region, is sharing in the extensive development and rapid increase in population that all the Southland is enjoying. In twelve years the population has increased from less than 6,000 to more than 14,000, and the growth of the Presbyterian Church has been even more rapid.

In 1906 the only Presbyterian church in the county was located at Bay City, the county seat. This church had then about fifty members, and preaching only half the time. In September of that year a pastor was called for his full time. The last report to Presbytery of the Bay City church showed 198 members.

Now there are three other organizations in the county: One at Palacios, where we have a beautiful church building, more than 100 members, and a pastor for all his time. Another at Blessing, a rapidly growing young town, where we have a neat building, the only church building in the community, with about thirty members. This church has undertaken the support of a minister for his full time. The youngest organization is at Van Vleck, where a church was organized in May with twenty-six members. This is supplied for one Sunday per month by the pastor of the Wharton group. Besides these four organizations, the pastors of Palacios, Blessing and Bay City have mission points where preaching services are held either

on Sunday afternoons or week nights.

A growth in six years from one organization with fifty members, to four organizations with 400 members, is very gratifying, and especially that the majority of the increase has been on confession of faith.

North of Matagorda county is Wharton, another rapidly developing county where our Church is beginning to show rapid growth. At the town of Wharton, the county seat, a neat and commodious new brick church has just been completed, under the general supervision of our evangelist, Rev. T. C. Johnston, and the church has taken on new life and activity. At Iago, a village ten miles from Wharton, a church of thirty-one members was organized in June by our evangelist.

New towns are springing up all over this section, and there are more calls for services than the present force of workers can answer. We are badly in need of a Sabbath-school missionary to visit these new places, and keep in touch with the people coming in.

In addition to our other work we are getting our "foreign problem" through the port of Galveston. And this foreign element will grow more rapidly from now on. Conservative men believe that this section of Texas will double its population in the next five or six years. If it should do so, the present force of Christian workers would be swamped. God has given us this "goodly land," and we must keep up with the development, or lose our opportunity.

In several places in Brazos Presbytery we have been the first on the ground with an organization and church building, and we find that the Gospel is popular as we believe and preach it. We are not losing ground in this part of Texas because our creed is the Westminster Confession of Faith. On the contrary, wherever the strong doctrines of God's Word are preached as set forth in the Confession, the people like it. Our evangelist does not know how to preach anything else, and God is signally blessing His work.

Bay City, Texas.



The Brown Hills of the West

By Halcyone Goodrich Morgaridge

I love to ride where the trail runs wide
Along the high divide,
Where the sun shines bright with dazzling light
O'er hills on every side;
Where the day is long and the wind blows strong
From the vine-clad mountain's crest,
And I feel at home tho' all alone
On the great hills of the West.

My heart mounts up with the rich glad hope
Of years like this to come,
And my thoughts reply to the coyote's cry
And the rattler's whirr and hum.
The day goes on like a wild sweet song
Till the dusky night comes down,
And I throw my bed at my horse's head
Out where the hills are brown.

'Tis a life that thrills and I love the hills
When the royal autumn comes,
Where fear is unknown though I ride alone,
For my horse and I are chums;
Then a health to him who rides the range
By storm and sun caressed,
For days are long and winds blow strong
On the brown hills of the West.



A SWEEP OF FORTY-THREE YEARS IN TEXAS

REV. S. F. TENNEY

WHEN I began work in Texas, in 1868, I could not reach this State by railroad, but came from New Orleans by steamboat up Red River to Shreveport, and thence about forty miles over a dilapidated railroad to Marshall, Texas—on account of low water, snags and shoals, the trip from New Orleans to Marshall taking about ten days. Now we have excellent railroad facilities for reaching this State from all directions.

Then a trip to Presbytery, doing some Home missionary work in going and coming, required about three weeks and a ride on horseback of about 350 miles. Now, over the same ground we can go by rail in a few hours. Where I passed then through a few small towns and villages and unbroken forests and prairies, now we have prosperous towns and cities—many of them—and thickly settled country neighborhoods.

In those early days such places as Dallas, Fort Worth, Beaumont, Tyler, and Orange, all small places, were aided by Home Mission funds to support a Presbyterian minister, and some of these places could then only have part of the time of a minister. Now, they have many ministers and flourishing churches, self-sustaining and liberal contributors to our Home and Foreign Mission work.

In 1868 the Synod of Texas reported less than 1,600 church members—now over 30,000.

Many of our churches that forty, and even thirty years ago, were aided by Home Mission funds, and were weak and struggling for existence, now not only are strong, self-sustaining churches, but some of them in the cities, such as Dallas, Fort Worth and Beaumont, have multiplied themselves into several churches. And these churches have for a long time past been contributing not only to Home Missions, but have been liberal contributors to the Foreign Mission work, thus illus-

trating the principle that Home Missions leads to Foreign Missions.

It is well to bear in mind also that the largest gift to Foreign Missions from one individual, in the history of our Southern Church, came some years ago from a Texas lady—the same lady also giving largely to Home Missions and to other causes. It is right to remember also that from Texas, a State that in 1868 was almost entirely Home Mission ground, have gone out some of our most successful foreign missionaries, such as Motte Martin and others.

In that early period, soon after I came to this State, the Southern Church began to do some mission work for our colored people, making small appropriations for a number of years for this work, particularly at Crockett and vicinity. Recently one of the colored women brought into the Presbyterian Church through that mission work has died, leaving almost her entire property of five or six hundred dollars to the mission work in Africa, again illustrating how Home Missions ultimately builds up Foreign Missions.

Again, take a conspicuous example of how the desert place may be made, through Home Missions, to "rejoice and blossom as the rose": About thirty-five years ago a small tribe of Indians located in one of the eastern counties of Texas was made up of savages, except that they were peaceable toward the whites. They were heathen in their religious ideas—in their dress, manners, and mode of living—thriftless, depending upon hunting, fishing, and hiring out to do a little work for farmers, in hoeing or picking cotton—unable to read, never having had a school or possessed a Bible. Now the same tribe is Christian—all, or nearly every one that is old enough, being members of the Presbyterian Church, and their children baptized. They observe faithfully their marriage and family obligations, have comparatively comfortable homes, good farms, dress

neatly, and are faithful in attending upon Sabbath-school and preaching services, setting a good example in their church life to their white brethren.

These are just a few facts, where I could give many, showing that *there is*

abundant encouragement and reason to press forward in Home Mission work. Texas, once so weak in its churches, is now becoming a mighty force in the general work of the Church.

Crockett, Texas.

THE WEST AS SEEN THROUGH A WOMAN'S EYES

MRS. C. C. ANDERSON

SOME minister has said that, when seeking men to come to this Western work, he has quit asking so much about the man himself and inquires what kind of wife he has.

It is only too true, I fear, that many a wife is the cause of a minister's going back East. Some of their excuses I want to mention. In the first place, the men and women who come to this work are of three distinct types: Those who have come just to "try," and are ready to leave at the first failure, or because of some inconveniences; others who ought never to have come, and do not seem to know it; and then the ones who have "come to stay," no matter what may be the difficulties.

If cyclones do come every spring, isn't God in the storm just as in the calm? Maybe there is lots of dust, and we can't keep our houses as "spick and span" as in old Virginia. But why fret, the people make more allowance for such things out here, knowing the conditions. So we needn't make worry lines for that—but just keep a cheerful face! The chances are that they will never see the dust unless we mention it. We can learn a lesson from the woman, who on following a guest to the door found that the front porch had not been swept that day and was very dirty—just pointed out a beautiful bit of scenery across the way; and her visitor left without noticing the unswept floor.

Some raise the white flag because they cannot get good "help." Our motto is "re-joice and be glad," when we have any one that is fairly good; and just "grin and endure it" when we have none. We can put the children to work in the latter case, or even give the henpecked pastor a small

share. He will not suffer from a little manual labor to balance the mental work.

This is no country for those who are easily discouraged. No great work can be done until one gets the confidence of the people. They are a little different from residents of the Eastern States. That a



The Anderson Quartet; Katie Bess, Mary, Grace and Little Charlotte.

man is a Presbyterian minister is recommendation enough there, but here the question is asked, "What kind of a man is he?" "Is he a starched-up, long-faced minister, or is he just a common man like the rest of us?" And when the people

find that he is a sinner just like themselves, but "saved by grace," and that he is truly interested in their souls, they are willing to listen to what he has to say. He may not always win them for Christ, but many men are converted after reaching manhood by the work of the faithful ministers who just won't let them alone.

One thing specially needed here is a number of good Christian teachers for our public schools—men and women whose first aim is not to make money, but to better mankind. So many rural communities have no Sunday services of any kind. With a little encouragement a Sunday-school could be organized, and oftentimes preaching services would follow. No one can foretell the results of such work, for from the country we must get the greater number of our ministers and missionaries. Then surely we ought not neglect this part of the work. In these times when such interest is being manifested in Foreign Missions, there is some danger of our Home Mission fields going unmanned. Such should not be, for as the Home work is advanced the gifts, both of money and

men will be proportionately increased for Foreign Missions.

So much has been said about the "poorly paid and overworked" Home missionary and wife, that it is no wonder some fear to undertake such a hard life. But it is only fair to say that in all our nearly twelve years' experience in this work, we have never seen a happier, healthier, better-kept lot of men than those who are doing their duty so earnestly in the West. And the congregations are so kind to their pastors and families that one cannot help liking to live among them.

If, sometimes, the people are too much interested in worldly gain and amusements, it just makes the minister all the more in earnest to give them the pure and undefiled Gospel.

The hard winds make the oak send its roots deeper, and thereby the tree grows stronger; surely the obstacles which men encounter ought to make them reach out and take a firmer hold on God's promises, and thereby develop stronger Christian character—able to bear and do all things through Christ.

Hugo, Okla.

WESTERN OKLAHOMA OUR CHURCH'S OPPORTUNITY

REV. R. K. TIMMONS

WHEREVER there is need there is opportunity, and wherever there is sin there is need, and wherever there is man there is sin—which means that the whole world is the opportunity of the Church Universal.

I have called Western Oklahoma our Church's opportunity because this section at this time, by reason of special conditions, offers special opportunities to the Southern Presbyterian Church.

Our opportunity in Western Oklahoma is seen in the nature of the people who have made this section what it is, and are making it what it is destined to become in the future. They are white Americans, young, virile, energetic, and independent. Their spirit is well expressed in the following verse:

*"I lay proud claim to the blood and name,
But I lean on no dead kin;
My name is mine for praise or scorn,
And the world began when I was born,
And the world is mine to win."*

The people out here, while not averse to religion, are not overly religious. They came here to make money, and the tendency is to subject everything else to this purpose. A young business man of this town, to whom I spoke about neglecting his religious life for his business, replied, "Well, you know, most of us came out here to get a start, and everything else, even religion, must take a secondary place." And yet I believe that no freer, more generous-hearted people, a people more willing to lend a helping hand to a brother in need, can be found anywhere in the world.



LAYING OUT A NEW TOWN IN OKLAHOMA.

In May a tornado struck Butler, a small nearby town, and blew most of it away, leaving the inhabitants destitute. This little town of Clinton, just at the end of three years of drought, during which any one who had been able to hold his own considered himself fortunate, went to the rescue with two carloads of clothing and provisions and about \$1,000 in cash. Now, if this naturally generous spirit can be trained to systematic beneficence, what a blessing it will be to humanity! An opportunity for our Church!

Very few families in this country are of Presbyterian training. They are independent of church and family relations at home, are disposed to choose for themselves, and grant their neighbors the same right. This spirit of independence has been expressed in the poem, "A West-erner":

*"I waste no thought on my neighbor's birth,
Or the way he makes his prayer;
I grant him a white man's room on earth
If his game is only square.
While he plays it straight I'll call him mate,
If he cheats I drop him flat.
All rank but this is a worn-out lie,
For all clean men are as good as I,
And a king is only that."*

While I neither practice nor approve of proselytism, yet if the people prefer the Presbyterian Church it is our privilege and duty to give it to them. During the past thirteen months fifty-seven have been received into our church—thirty by letter and twenty-seven on profession of faith.

Of these twelve had been reared in the faith of the Presbyterian Church, U. S. A., eight in the Cumberland Presbyterian, four in the Presbyterian U. S., fourteen Methodist, five Baptist, four Christian, three United Brethren, two each in the Episcopal and Lutheran, and one each in the Congregational, Seventh Day Adventist, and the Catholic churches. Our officers and active members are in about this same proportion. Any one is capable of making a good Presbyterian who has the grace of God in his heart. Nor is this all. As soon as this section becomes better settled, Presbyterians in larger numbers will move here, just as they have come to other parts of the West. This means opportunity to our Church.

Our Church has an unusual opportunity in this section because *it is going to be thickly settled*. The soil is rich and capable of supporting a dense population. Almost anything will grow here which can be produced elsewhere in the United States, and the staple crops—corn, wheat, cotton, broom corn, alfalfa—are produced at a better profit.

Perhaps you will ask, "Why is it, then, that Western Oklahoma is now in such straightened financial circumstances?" The answer is this: The people had to learn their lesson by experience. This section is subject to droughts, and the lesson is, that Kaffir corn will grow on any kind of land, in any kind of year, with little work, at a profit of from \$15 to \$20 per

acre. It is with the help of this sure crop that the farmers here are to have their profits each year regardless of the nature of the season.

Much might be said of the fruit crop, etc., but our purpose has been to show that this section is destined to become rich and populous. In fact, it is already becoming so, in spite of droughts and previous lack of knowledge of the soil.

*"The fire scarce dies where the trail-camp lies
Till the rails glint down the pass;
The desert springs into fruit and wheat,
And I lay the stones of a solid street
Over yesterday's untrod grass."*

Nine years ago the site of Clinton was an unbroken prairie. To-day it has 3,500 inhabitants, with thousands of feet of paved sidewalks and comfortable, commodious homes and business houses. There are seven exits by rail; \$10,000 has just been expended on a city park; at a cost of \$20,000 a deep well is being sunk; a \$30,000 city hall is almost completed; and when you read this an electric car will be running through the town.

This church, I suppose, is a fair example of what has been accomplished in a religious way. Eight years ago a minister under the Home Mission Board of the Reformed Church of America came here, and with the help of a godly elder in the community organized a Sunday-school of seven

members. That little Sunday-school, in spite of the unsettled conditions in a new town and the natural disadvantages of the Reformed Church in this section, has become what is to-day the First Presbyterian Church of Clinton, with its well organized Sunday-school of 120 members, its Ladies' Societies, its Senior and Junior C. E. Societies, and its congregation of eighty resident members, who are now paying \$600 toward their own support, and are beginning to do their part in the evangelization of the world.

Few places, if any, offer to our Church such opportunities as are found in Western Oklahoma. To take advantage of these opportunities, we must have preachers, and have them soon, who can adapt themselves to the conditions, who "do not mind the weather though the wind does blow," who can smile and work even when their efforts do not bring forth the expected results, whose faith in Jesus Christ will not grow dim in a materialistic atmosphere. And such preachers must have the encouragement and support, financial and moral, of the Church at home. Our opportunity here for a powerful church in the near future is just as great, if our Church be faithful, as the Gospel of Jesus Christ is powerful. *This opportunity is ours to-day, it may not be ours to-morrow.*

Clinton, Okla.

TRYING TO STAND ALONE IN DALLAS PRESBYTERY

REV. JOHN V. McCALL

THE territory of Dallas Presbytery, lying in the north central part of Texas, now comprises fourteen counties, with parts of two others, an area of 12,856 square miles, and a population of a little more than half a million. The Presbytery is almost exactly the size of Maryland, and contains about half as many people.

The Southern Church has in this territory forty-five organizations, with 4,207 members. Sixteen churches support their own work, the other twenty-nine being more or less dependent on the help of Presbytery. This year Presbytery takes a

big step forward, not only becoming self-supporting—a very recent thing in Texas Presbyterianism—but it proposes to give \$400 to the Mexican work, \$300 to the Presbytery, \$100 to the Texas-Mexican Presbytery, and \$500 to the Home Mission Committee, Atlanta, to help the general work of the Church, something never before attempted by a Southwestern Presbytery, and also to give some nominal assistance to Panhandle Presbytery.

We have in this Presbytery five Home Mission fields of fourteen churches with pastors, seven others supplied during the summer months by three students, and



THE NEW PRESBYTERIAN CHURCH AT WICHITA FALLS.

eight churches without any stated ministrations whatever. The Presbytery recently requested each of its twenty-six ministers to hold a protracted meeting of a week or ten days' duration this summer at some one of these weaker churches, and the Home Mission Committee made out a schedule, which is now being carried out. Reports will be made at the fall meeting of Presbytery of the results of these efforts. An evangelist has been selected, who is expected to begin work in October, and to devote his energies largely to the weak churches.

The Wichita Falls organization was revived two years and a half ago. A handsome building was erected last year costing about \$10,000, complete. There is quite a heavy debt, but the brave band is determined to go forward. For more than two years Rev. E. S. Lowrance did fine work there, leaving the field in May. He was succeeded by Rev. F. L. McFadden, for whom the church proposes to build a manse. This place is in the center of the gas and oil fields of North Texas, and is growing more rapidly than any town in the Presbytery with the exception of Dal-

las. Within the last year or so a handsome office building costing \$150,000 has been erected in the town, while an automobile factory, a glass factory, and a pottery are some of the late manufacturing enterprises opening in this rapidly developing community. The Northern and Southern Presbyterian Churches are of about equal strength in this territory.

To carry on its work efficiently, our Presbytery needs \$4,500 per year. It has apportioned out this amount at the rate of one dollar per member, and is seeking earnestly to attain this end. If the ministers and churches rally thoroughly to the help of the Home Mission Committee, and there are indications that they are going to do this very thing, Dallas Presbytery will furnish to the Church a good example of the fine results of a self-supporting, self-propagating Presbytery in the great Southwestern Home Mission territory. The General Assembly has long looked for this outcome, and it now appears to be just before us. The example should stimulate other Presbyteries to try to stand alone.

Gainesville, Texas.

SUGGESTED PROGRAM FOR OCTOBER

OUR TRANS-MISSISSIPPI PROMISED LAND.

The Lord your God hath given you this land to possess it: ye shall pass over armed before your brethren, the children of Israel, all that are meet for the war, . . . until they also possess the land which the Lord hath given them beyond the Jordan.—Deut. 3: 18-20.

Hymn 501.—"Hark, the Voice of Jesus."

Prayer.—That we may realize our responsibility for the conquest of all this land for Christ.

Prompt transaction of business.

Read responsively Deut. 6: 4-19. At the close all repeat together the text for the month.

Texas—The Country, Products, People.

Religious Work, Present Needs, Future Prospects.

Recitations—The Brown Hills of the West;

The Ingathering.

Oklahoma—Eastern Section.

Western Section.

Roll Call—*Answer to*—What section in all the West presents the most urgent call, and the greatest opportunity to the Church?

Hymn 597.—"Sovereign of Worlds."

Definite Prayer.—For present needs in the Home Mission Work, and for the Workers.

will be found in the current number, additional information may be obtained from leaflets and books. Among the latter are "At Our Own Door," "The Call of the Homeland," "The Frontier," "Missions Striking Home," etc., all of which may be obtained from our Committee of Publication.

These subjects may be presented as simple talks, followed by an informal discussion; or they may take the form of a debate with two on each side, followed by the usual vote.

It will assist in making the closing prayer very definite and earnest if the Calendar of Prayer for Home Missions is consulted. Indeed, it should always be in evidence at meetings.

If the program is carried out as suggested, there may be no time for the Questions—"Can you tell?" But the members should be encouraged personally to find the answer—and if there is time, they might be discussed.

The use of these questions should not be confined to the Woman's Missionary Society. They will help to stimulate interest in the Young People's Society, and in the Sabbath-school, as well as in the home.

Perhaps no feature that has recently been introduced has received such general commendation as these questions. From all parts of the Church they are extolled as an excellent means to promote a thorough acquaintance with the contents of the magazine. Thanks for the idea are due to our versatile Managing Editor, Mr. W. C. Smith, and the Home Mission Department was only too glad to act upon a suggestion that has proved so acceptable and helpful to our friends.

NOTES.

Under "Business" include arrangements to canvass the Church for subscriptions to THE MISSIONARY SURVEY. Also arrangements to co-operate in the observance of the general Week of Prayer for Home Missions. Watch the Church papers for announcements.

Appoint four persons to present the work in the West, assigning to each a definite subject and allowing three minutes for talk or paper. While abundant material

A NEW GROWTH FROM AN OLD ROOT

ONE of our Home Mission pastors in Texas, on the eve of pushing further West on the firing line, sent to the Atlanta office a brief summary of what had been accomplished by the church which he was leaving. This will be of special interest to our readers because of the fact that a church organization had formerly existed at Pecos, of which only two members remained when Rev. A. E. Miller came there, even the old minute book

of the session being lost. It shows, too, the missionary spirit of our new and weak little Home Mission churches; and may perhaps convince some of the wisdom of assisting in their development:

"Four years ago I began preaching at Pecos—at first irregularly, whenever I could get a place for the service. Later, we obtained the use of the Episcopal church, then of the Music Hall, and finally, in February last, we worshipped for

the first time in our own new church, receiving four members at that service. We have continued growing, until now we have forty members, an active Ladies' Aid and Missionary Society, and three buildings—the manse and church, built with the aid of the Home Mission Committee, and the

Mexican chapel, due largely to the efforts and faith of Mrs. Swinehart.

"Presbytery met with us in April, and we had a most delightful and profitable meeting. The church will soon take a pastor for three Sabbaths in each month."

TENT MEETINGS IN FORT WORTH PRESBYTERY

REV. JOHN E. McLEAN,
Superintendent and Evangelist

THERE are in Fort Worth Presbytery eleven whole counties and parts of two others. We have a population of 346,130, with very few Negroes, but a sprinkling of foreigners.

This country has grown by leaps and bounds. Throckmorton county has more than tripled, Young county has doubled and 1,000 over, and Tarrant county, in which Fort Worth is located, has doubled and 3,000 over, in the past ten years. The city of Fort Worth is nearly three times larger than ten years ago.

OUR CHURCH IS NOT BEGINNING TO KEEP UP

with the rapid march of population. We have only thirty-five churches, many of which are very weak. How my heart bleeds to see the opportunity we had now gone, and in some instances gone forever, simply because of our failure to work the field.

In April, 1911, when I took hold of the work, fourteen of our thirty-five churches were vacant, and many so discouraged that it was hard to revive interest in regular preaching. Some had not been supplied in years, one had not been open in three years, in another not a single member was left, only the name and record book. It was enough to dishearten one.

THE GOSPEL TENT SECURED.

Through the kindness of two laymen, I secured last June a large tent seating about 650 people; and relying upon God and prayer, began a meeting at Graham.

I have held twelve meetings, sometimes in the tent and sometimes in tabernacles or church buildings. The five meetings that were denominational did not reach the entire community, while the other union or co-operative meetings reached whole sections, in some instances people coming a distance of twenty-five miles to attend.

During the 456 days in which I have been engaged in this work, I have traveled 6,624 miles, 878 being by private conveyance; 420 services have been held, reaching 387 souls; 262 have professed Christ, of whom 148 became Presbyterians, 114 Methodists, and 60 Baptists, the remainder going to other denominations. God has given us nearly all adults, many men, and I believe there have not been more than twelve children.

Towns have been almost made over. I was told by a leading merchant that in one place noted for swearing and wickedness, he had not heard an oath since the meeting six months before. One old lady who had been out of the Presbyterian Church for forty-five years, came in again.

I am just home from a meeting at Brandon, Hill county, just over the line in Dallas Presbytery, where I spent my vacation, preaching forty-one times and enjoying the hot 103° temperature. But it was well worth it, seventy-five persons were reached—many men, some hard cases! There were forty-four welcomed into the churches Sunday morning, and at the closing service Sunday night thirty-one more stepped out on the Lord's side. It was a great day, and there was much joy in the little town!

PREJUDICE IS BREAKING DOWN

against the Presbyterian Church, for wherever meetings have been held they bring our Church into favor with the people.

I have had Methodist and Baptist preachers and others drive miles in the effort to have a meeting held in their town, and have been made sad that time did not allow it. I never stop because towns are weak or poor, as Presbytery pays my salary it enables me to go everywhere.

These revival services are a great education to the people of this country, and are doing more than all your revision of the Confession of Faith to break down prejudice against our beloved Church. I could not tell Methodist, Baptist and Presbyterians apart in the meetings. We always get all that is coming to us and more, for we are in the lead. One man, reared in the Campbellite Church, said to me, "I want to join the Presbyterians, for they mean business and are progressive." In a short time I satisfied him on baptism, and he was received last Sunday night.

who had been sick. He and his good wife, a son and his wife, were all that remained of the little church. If you could have seen his joy and the grateful faces, you would have said, "Yes, it pays."

According to the minutes of our Assembly I find that, while the average profession of faith per church is 4.1, and that of our Synod is the same, the average in our Presbytery is 6.6. Or, if you take the average per minister for the whole Church, it is 8.1, while for our Presbytery it is eleven professions per minister. So we are a little above the average in the work of saving souls, though all of us are fearfully deficient.

OUR NEEDS

are men—good, consecrated men—willing to work hard and endure much as good soldiers of the Cross. Men who will mingle with the people and be interested in them, men of tact and common sense, more than brilliant men—men with grit, consecration, and willingness to work on and endure. And men who will *stay by the work* year after year.

ABOVE ALL WE NEED PRAYER.

Whatever has been accomplished has been done by prayer. A few praying friends were enlisted who pray for us and the work each day, and at the very hours, 10:00 A. M. and 8:30 P. M., when



DOES IT PAY?

Surely these 387 souls reached for the Master, Christians strengthened and helped, hearts comforted, weak churches encouraged and supplied, were worth the effort. Last April I drove forty-six miles in one day to see an old Scotch elder, poor, but one of God's saints,



PRESBYTERIAN CHURCH AND MANSE AT PECOS, TEXAS.

I am preaching the Word. Some of these intercessors are in this Presbytery, and some in other Presbyteries. I am firmly convinced that prayer is the power behind the throne, and that God answers and rewards faithful, earnest, prayer. John 15: 7.

Reader, will you join them and be a helper with your prayers? 2 Cor. 1: 11. Drop me a card, agreeing to pray at the hours named, and though you may live in

Virginia or some distant State, you can help save souls in Texas. I am convinced that if we had more of these helpers we would have more and abundant revivals, not only in our Presbytery, but in the State and in the world at large. Will you be a helper? Drop me a card!

512 *Magnolia Avenue,*
Fort Worth, Texas.

THE "WEST" IN GENERAL—THE "INDIAN COUNTRY" IN PARTICULAR

REV. H. M. PERKINS

THE sympathy of the Church in the old settled States for the "Home Mission" work and workers in the newer Western section of the "Homeland" is no doubt great, and it is deeply appreciated. Yet I am sure that the sympathy and appreciation would be intensified if the difficulties and obstacles to be met and overcome, the hardships and sacrifices to be undergone, could be fully known. But this can never be, for even if the workers were inclined to publish them (which they are not), they are so numerous and of such infinite variety that it would be impossible fully to state them. However, some statement of the conditions that prevail will lead to a better understanding of the work.

To succeed in these fields the Home missionary must be more thoroughly consecrated, and of even greater adaptability, than is required anywhere else in the bounds of the Church. The preacher frequently has to be everything from janitor up! Sometimes he has no elders, frequently no deacons, or often officers who are very inefficient.

Frequently he must be superintendent of the Sunday-school, possibly teacher, too. He must be able to "raise a tune" and lead the singing, or better, if he can, "play" the organ.

As pastor he must be equally at home in the tent, "dug out," or more pretentious residence. As shepherd and friend, be-

sides being cheery with the children and companionable with the young people, he must be able to greet kindly the hostler or drayman, and to sit down as companion and appreciated friend with the physician, lawyer, or other professional man. He must be able to preach acceptably to the highly educated, to the most ignorant, and all "between," for he is likely to have all these in the same audience, or certainly in different audiences. There is no place in all the world where "I am made all things to all men," etc., means so much, and must be so constantly applied by the minister as in the West. The Home missionary must be also a good business man. He must live on a small salary and keep out of debt, where the cost of living is more than ordinarily high. Then there are churches to build and supply with organs, books, and other needed furnishings; manses to erect, improvements and repairs to be made; the money for all which must be raised mainly by the preacher, and expended generally under his direction.

While there are many promising fields in the West calling loudly for men, there are no easy places. The faithful "Home missionary" always has his hands full, his head full, and his heart full, and the missionary's wife? Well, she should have all the good qualities I have mentioned for him (preaching only excepted) and some others besides, for her work is quite as important and fruitful.



Let nothing in this article be taken as a plaint or discouragement. For while the work is hard, the perplexities many, and the privations often grievous, oh, the compensations! What experience could be more joyous, for instance, than to see a little band of twelve members in a small town increase in three years to sixty-five, with a bench of five elders, a board of splendid deacons, a thoroughly organized Sunday-school, zealous Ladies' Society, and Y. P. S. C. E., who build a beautiful house of worship, dedicate it free of debt, and secure a manse. Or to go into a little, struggling town of five hundred people, with no church at all, and having two dirty saloons running day and night, seven days in the week, organize a church, build a house of worship inside of five months; organize an "evergreen" Sunday-school, and Y. P. S. C. E., run the saloons out of the town inside of a year; see two more churches build within a year and a half, and on leaving be accompanied to the train by almost the entire population crying like little children to see you go! Then at the end of life's journey to realize that your course can be traced through the land by church spires, manses, and living marks of work done for Christ in many useful lives—these are unspeakably glorious compensations which many Home missionaries can enjoy in this world! Then, what of the heavenly rewards?

"THE INDIAN COUNTRY."

This is the title given the eastern half of the State of Oklahoma, because it com-

prises the original "Indian Territory," and the Indians of the "five civilized tribes" compose so large a part of the citizenship, and own nearly all the lands outside the towns.

The conditions here do not differ materially from those in other sections of the Southwest, except that they are more complicated because of the even greater variety of people. Before its incorporation into the State of Oklahoma, Indian Territory was the Mecca for thousands of ignorant, shiftless, and vicious whites from the surrounding States, as well as other thousands of poor, but intelligent people, attracted by the low rental of rich farming and grazing lands and other business advantages. It was also the rendezvous of numbers of the most vicious people from all sections.

For generations many from each of these classes intermarried with the natives. So that we have in our citizenship full-blood whites, full-blood Indians, and every possible degree of admixture, and this involves no social, religious, educational, nor political distinctions. We have people of all degrees of cultivation, from highest education and refinement to densest ignorance and debasement, among the full-blood whites, full-blood Indians, and all degrees of "mixed blood." Southern people predominate, so that Southern sentiment prevails. There are many Negroes in this section, whose social and political status is the same as in the other Southern States.

Eastern Oklahoma is a magnificent semi-mountainous country, mild of climate, having ample rain fall, luxuriant timber, abundant coal supply,



fine natural gas fields, large oil fields, and produces plentifully many kinds of fruits, and all the farm products, including cotton.

We have good transportation facilities, public school system, State government, and a law-abiding citizenship. These facts, with the increasing sale of Indian-owned lands, and the prospective sale of thousands of acres of government "segregated" lands, are causing a vast stream of immigration to flow into this country. Villages are becoming towns, and towns are growing into cities with amazing rapidity.

Great as are the work and opportunities of the Church now, they are increasing beyond the power of conception of any save those who are on the ground and can see the marvelously rapid growth.

The momentous question is, Will the Church in the old settled sections give of her sons and daughters to do the work, and the means to support it, until it becomes self-sustaining? If so, she must get about it with greater speed and earn-

estness, or the many doors of opportunity in this fair land will be forever shut to her!

Potean is a hustling town of about 2,000 people, the county seat of Le Flore county, situated in the beautiful Potean valley, about fifteen miles wide. We have two trunk lines of railroad, telephones, electric lights, water works, concrete sidewalks, natural gas, three coal mines in the corporate limits, besides plenty of wood. We have a fine, large school house, a splendid high school, also active Southern Methodist, Baptist, and Presbyterian churches, a small Catholic, and two dormant Campbellite churches. Fine business opportunities exist in this whole section, and we want Presbyterians to locate with us and help us build up the Master's cause, by building up our own beloved Church, while they are getting their share of the material "good things." Further information will be gladly furnished.

Potean, Okla.

FOR JUNIORS—BAR X SUNDAY SCHOOL

Honora DeBusk

THERE is a new Sunday-school in the West. We organized it last Sunday on the Bar X ranch. A month ago, when I blew into this State, in search of the simple life, I looked approvingly on the seven boys and two girls of the Bar X family, and asked about their Sunday-school.

"They do not know what Sunday-school is," said their mother. "I have asked the churches in the nearest town to send some one out here, but it is sixty miles, and no one has ever come. There has been a settlement here since 1860, but there have never been any religious meetings. I do wish there could be a Sunday-school for the children."

"There's no reason why there shouldn't be a perfectly good one," I declared.

"Do you think so?" she asked, in as much surprise as if I had proposed an airship journey. "I wish we could. The

children have never been taught anything; I am so busy and there are always so many people around."

Poor little woman! Both statements are true. She and her sixteen-year-old daughter do all the work, and entertain a continual procession of passing cowboys. Usually there are at least twenty people for each meal.

The secretary sent us supplies, and we opened Sunday-school. The boys had no idea just what it was, but were shy of anything called a school. The little ones came to get cards, and parental authority constrained the older ones, so there were a dozen in the little schoolhouse at the appointed hour.

The children were grieved because their favorite school songs, "Old Black Joe," and "Tenting on the Old Camp Ground," were ruled out. We opened with "America," and it seemed eminently appropriate.

The little ones were much interested when I asked them to close their eyes for the prayer. One of them asked why.

I explained: "We are apt to think of the things we look at. When we pray, we talk to our Heavenly Father whom we cannot see with our eyes. So it helps us to think of what we are saying if we close our eyes."

"How can He hear us if He is out of sight?" asked George, who is a practical youth.

"He is always near us and can always hear us, though we do not see Him."

"I understand," said older brother Fred. "You see, George, He's here all right, but He has evaporated."

I hastened to continue the exercises. The boys screwed up their eyes tightly for the prayer, but George explained apologetically at its close that he 'most opened them once, but saw only a little piece of the floor. Fred enjoyed it so much that he decided to shut his eyes for the singing, too. In fact, he nearly caused a breakdown in "Saviour like a Shepherd lead us," by the way he lay back with his eyes screwed up, and bawling out the chorus two bars ahead of time.

The elder daughter taught the tots, while I took the older ones. Our subject was "Paul a Prisoner in Rome," but as none of them had heard of the Apostle

Paul, we had to begin further back. They listened attentively.

Presently Graham interrupted to ask in perplexity, "Is there such a person as God? I've heard people talk of him when they were swearing, but I didn't know there really was anybody of that name."

It isn't easy to know just what to say when a fifteen-year-old boy looks you in the eye and asks such a question.

"Yes, Graham," I said finally, "God is the Father of us all. We know some one must have made us, and made the world, and sent us here. We call Him God, and we believe He cares for us all, and if we do His will, nothing can ever harm us. The book we study in Sunday-school tells us about Him."

"I want to study it," declared thirteen-year-old Charley, who is an enthusiastic spirit. "I like it, and I'm going to shoot wild ducks for your supper every night."

As I was about to explain my violent prejudice to Sunday hunting, I was interrupted by one of the herders.

"The boss says I ought to apologize to you, ma'am, for the language I used a while ago when I was shoeing the horse out there. I didn't know you was havin' Sunday-school in here, or I wouldn't have gone at that job."

So you see there are encouraging aspects to the work.

AN INDIAN HERO

SALTAMAH, a Mojave brave, as the *American Boy* tells the story, is the first Indian to be awarded a Carnegie medal for heroism. He lives at Needles, Cal., on the banks of the Colorado River, at a point where the current is very dangerous. It is difficult to swim against the stream, as the water is full of thick, heavy sand, which clogs the swimmer's movements. Some time ago, while Saltamah and another Indian named Es-E-Nootie were at work near the river they saw a party of venturesome boatmen overturned in the stream. Without waiting to count the danger, the red men plunged into the

river to rescue the drowning ones. Es-E-Nootie lost his life, but Saltamah succeeded in saving the party. The widow of Es-E-Nootie will receive twenty-five dollars a month from the Carnegie fund during her lifetime, while Saltamah has been given one thousand dollars in addition to the medal.

Saltamah is an intelligent Indian, and fully appreciates the significance of the medal. However, he is modest, and when he is spoken to about his heroism, he says, "It wasn't much; I only did the best I could."—*The Comrade*.

As Dr. F. W. Meyer was stepping from the platform at the Southern Baptist Convention at Baltimore, after finishing his wonderful address, a reporter from one of the daily papers said: "Mr. Meyer, you have just traveled around the world studying Foreign Missions. Tell me what, in your view, is the greatest mission field in the world." Quick as a flash came the reply: "The United States; because here you have all nationalities of the world centered."—Richard H. Edmonds.

CAN YOU TELL ?

Questions on the Home Department

1. Where are the stones of a solid street laid over yesterday's untrod grass?
2. Who asks morning and evening prayer for the work of soul saving?
3. Phantom dwellings are found where?
4. Name some people who have been attracted to Eastern Oklahoma?
5. State the difference between evangelize and Christianize.
6. Where is a Young People's Presbyterian Federation proving a great success?
7. From what State has come the largest individual gift to Foreign Missions?
8. Where is the Gospel popular as set forth in the Westminster Confession of Faith?
9. When did a fine bit of scenery make unnoticed an unswept floor?
10. What minute book of a session was lost?
11. What Presbytery throws down a challenge to the Church?
12. Where is the center of the gas and oil fields of North Texas?
13. When did a 15-year-old boy ask, "Is there such a person as God?"
14. Where is a harbor of refuge on the Southern Coast?

TREASURER'S REPORT OF HOME MISSIONS.

AUGUST, 1912

RECEIPTS: APRIL 1ST TO AUGUST 31ST.

	1912	1911.	Increase.
Total receipts for August.....	\$ 6,952 92	\$ 6,665 88	\$ 287 04
From Churches,	\$23,277 67	\$19,381 84	\$ 3,895 83
" Sabbath-schools,	3,553 65	1,751 76	1,801 89
" Missionary Societies,	2,171 44	1,806 93	364 51
" Individuals,	12,128 09	7,736 63	4,391 46
" Legacies,	1,630 00	984 03	645 97
" Interest,	2,254 29	1,664 56	589 73
" Literature,	43 28	66 21	
	<hr/>		<hr/>
	\$45,058 42	\$33,391 96	\$11,689 39
From Emergency Fund,	\$ 4,984 00		22 93
" Permanent Loan Fund,	10,000 00		
" Board of Domestic Missions,	625 00		
" Special Durant C. Bonds,	5,000 00		
" Church Erection Loans,	624 70		
" Special Evangelistic,	1,867 25		
" Soul Winners' Society,	5,193 41		
Balance, March 31st.....	166 22		
	<hr/>		<hr/>
	\$73,519 00		\$11,666 46

A. N. SHARP, Treasurer.



CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Address all Communications to
REV. HENRY H. SWEETS, D.D., Sec'y,
122 Fourth Ave., Louisville, Ky.

Make all Remittances to
MR. JOHN STITES, TREASURER,
Fifth and Market Streets, Louisville, Ky

PRESENT STATUS OF THE ASSEMBLY'S HOME AND SCHOOL

BY THE action of the Bristol Assembly the Assembly's Home and School is brought more in accord with the original purpose of the General Assembly in founding that institution. It was begun as a home for orphans of ministers and missionaries who needed a home for shelter, and provision was made also for school advantages for these needy ones. As the years went on the scheme underwent many changes, so that the real emphasis was laid upon a "Community and College" instead of a "Home and School."

GROUPING OF WIDOWS.

Widows of ministers from all parts of the Church were urged to move to Fredericksburg and invest what money they had in a home there. Free tuition, medical attention, and board for each child in the home of the mother was furnished by the Church. This aid was given in addition to what the widow received from the funds of Ministerial Relief, or of Foreign Missions. The Home was opened during the college year, but only a very small number of children were cared for within it. Outside pupils were taken into the Home and the Dormitory as boarders. During the summer months the Home is closed and the children return to their own homes, or are boarded in Fredericksburg.

In the future the grouping of the

widows at Fredericksburg will not be encouraged by the Church. The experience of all other churches who have tried this plan proves that it is not the wisest policy. Scattered over the Church these widows have the counsel of pastors, sessions and deacons, and the Presbyterian chairmen of Ministerial Relief. They can usually find homes near kindred and friends, where kindness and help of various kinds are bestowed upon them. They may also have better opportunity of securing employment for themselves or their children, than where a great many are gathered together in a small community.

This arrangement does not mean that the widows of our ministers shall be cut off from that which is their due, but that aid will be furnished all needy widows of our ministers on equal terms, proportionate with their need, and in a way whereby hundreds of dollars will be saved in institutional and administrative expenses, and with greater consideration for the convenience and the future of these needy families.

The Bristol Assembly declared: "The policy of the Church shall henceforth be to give equal aid to widows and families of deceased ministers when in need of financial assistance, irrespective of place of residence or agency through which help of the Church is extended. The aid in every case being, so far as the Church can give it, in proportion to actual need."

SEPARATION OF THE COLLEGE.

The cost of running the college, even on a very modest scale, has been very great. In the future none of the Church's money will be used in this way.

For the next year the Executive Committee has made arrangements, according to the direction of the General Assembly, to furnish the buildings and grounds of Fredericksburg College to Dr. J. N. Barney and Mr. J. W. Adams (who have been connected with the institution in official capacities almost from its organization) free of rent for two years, under condition that they maintain the college as at present organized, keep the property insured and pay for repairs—the Assembly to pay interest on the present indebtedness of \$10,-940, but to be in no way responsible for the management of the institution." Tuition will be paid this year for about thirty-five pupils in the primary, preparatory and college, who will be boarded in the homes of their mothers; and for about seven, who will be cared for in the Home.

No real loss will come to the needy orphan children of our ministers because of this action of the General Assembly, because almost all of our Presbyterian schools and colleges, already established, equipped, and in many cases endowed, give free tuition to the sons and daughters of our ministers, and all over the Church there are opportunities for primary and high school training.

In the near future the educational features will be confined only to the lower branches of learning, as the boys will be maintained at the Home only until they are sixteen years of age and the girls until they are eighteen. Such as are capable and desirous of receiving a college education can then arrange to attend one of our colleges.

CHILDREN OF FOREIGN MISSIONARIES.

The original charter of the Assembly's Home and School provided that "the beneficiaries of the Home and School, whose maintenance and education shall be provided for out of its property and funds,

shall consist of the orphans of deceased Presbyterian ministers and missionaries, and the said board of trustees may provide, out of said funds, for the education of the children of Presbyterian missionaries who are laboring among the Indians or in foreign lands, upon such terms and conditions as said board shall prescribe."

The fact that so few of the foreign missionaries have taken advantage of the liberal offer of the Home and School for the education of their children may be explained in several ways. The Foreign Mission Committee make appropriations from their funds for the education of the missionaries' children, so the provision at Fredericksburg was an additional offer. Many of the parents, for personal, climatic, or other reasons, chose to place their children in other educational institutions scattered over the land.

Others of the missionaries decided to have their children instructed on the foreign field. Right now all the great Mission Boards are investigating the best methods of founding and maintaining schools of high grade, under Christian auspices, in the foreign lands for the children of the various missionaries. The Bristol Assembly directed that in the future this part of the Home and School work be discontinued and "the whole matter of the education of the children of foreign missionaries be referred to the Executive Committee of Foreign Missions, with the suggestion that where practicable they unite with other churches in the establishment and support of preparatory schools where needed in the foreign field; and the payment of traveling expenses of teachers in reaching the foreign field be continued."

MISSIONARIES ON FURLOUGH.

Some years ago an offer was made to our foreign missionaries at home on furlough to furnish a home and also free board and tuition for their children at the Assembly's Home and School. Only fourteen families have taken advantage of this offer in the whole history of the institution. For several years past the matter

of building a special home on our property at Fredericksburg for this purpose has been discussed, and some money has been contributed for it. The Bristol Assembly directed "that the contemplated Home for this purpose be erected at Montreat, North Carolina, and the management of the Mountain Retreat Association be authorized to solicit funds for building a sufficient number of cottages designed for summer occupancy, provided the Mountain Retreat Association shall deed to the Presbyterian Church in the United States suitable and sufficient land on which the proposed buildings shall be erected."

THE PRESENT NEEDS.

Money is greatly needed right now to pay some of the most pressing debts upon the Assembly's Home and School. Some of these are of long standing, and should be settled at once.

The Executive Committee of Christian Education and Ministerial Relief is endeavoring to conduct this and all departments of its work with the greatest possible economy consistent with the highest efficiency. We are putting forth every effort to fulfill each injunction of the Assembly.

The Home should be painted, repaired, and made more attractive, so that the orphans of our ministers who have no other suitable home may here find a haven of happiness, and of strict discipline, that will prepare them for future service to God, our country and our Church.

For these reasons we call upon our people for enlarged liberality towards the Assembly's Home and School.

Please make all remittances to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

THE SUPPLY OF YOUNG MEN FOR THE MINISTRY

By PRESIDENT DAVID VAN HORNE

AMONG the needs ever to be voiced by the Christian Church is that of an increased ministry. The ministerial ranks are constantly depleted by human limitations such as lack of adaptation, ill health and inroads of death. As the Government sustains its schools at West Point and at Annapolis in order to fill the gaps in the ranks of the army and the navy, so the Church must recruit the ranks of her servants in the ministry, by the maintenance of her colleges and schools of theology. She must not only provide means for beneficiary aid, but she must search out suitable ones from her youth and seek to bring them into her literary and theological institutions, in preparation for this important service.

In view of the enlarged activity of the young people in church work, in our times, it might be inferred that many of our youth would now be ready to enter upon a course of study in preparation for the life-long work of the ministry. But this result does not seem to follow. On the

other hand the new forms of increased activity appear to satisfy the consciences of our young men so that they eagerly seek for some business situation and overlook the paramount claims of the ministry as a regular profession in the service of the Master.

The excuse is often heard that we need Christian men in all the avocations of life; that young men can be useful to the Church in these avocations, and should gain wealth by them for the support of the good cause. But this is arguing that indirect work can be as helpful as direct work for the cause of Christ.

This argument does not meet the command of Christ where he says: "Go, preach my Gospel!" The best that the lay-worker can do is to aid in sending the minister or missionary. Yet the excuse has its constant influence, and it is doubtful whether the per cent. of candidates for the ministry in proportion to general church membership has increased in recent times over the average in former periods.

The supply then must be obtained by means which the Church has used in the past.

Pastors, particularly, have a great responsibility resting upon them here. They come in contact with the youth, and by a word in season can turn their attention to the call of the Master. Nor should the trials incident to the pastoral office hinder the faithful minister of Christ from seeking out suitable young men and urging them to enter upon a course of study preparatory to the calling of the ministry. This is a matter of loyal service to Christ. The war-worn veteran does not rehearse his past hardships and then say to the young men, in times when the country needs defense, "Do not enlist!" He rejoices to speak a word of favor for the cause he has served and ever encourages enlistments. If this is the rule of patriotism, how much more beautiful and binding it is regarding the ministry! We should all "endure hardness as good soldiers of Jesus Christ!"

All church officers and Sunday-school teachers likewise have excellent opportunities for this service. They should be on the watch for those under their charge who may have adaptation to this work. If instrumental in turning even one young man's attention to the ministry they may accomplish a work for Christ and His Church greater and more lasting in its influence than they could do in any other way; and their representative, thus obtained, may do a great work for the Lord and his cause, even after they themselves have passed away to their heavenly reward.

But Christian parents particularly have a great privilege and responsibility in this regard. The Reformed Churches have ever emphasized the Scriptural doctrine of family religion. To Abram it was said: "I will be a God unto thee, and to thy

seed after thee." Gen. 17: 7. Isaac was a child of promise. Moses' parents, Amram and Jochebed, were faithful believers in the promise of Jehovah, and their consecration is seen in the lives of their illustrious children, Moses, Aaron and Miriam. We have but one Samuel, possibly, because there was but one Hannah. From the song of the Virgin Mary (Luke 1: 46-55) we have a hint as to her fitness to be the mother of Jesus. St. Paul suggests that the faith of Timothy was due, in part at least, to the influence of his mother and grandmother, Eunice and Lois. Many ministers of the Gospel, like John the Baptist, have been consecrated to the Lord even before their birth. The household covenant belongs to the New Testament as well as to the Old; and, by far, the greater number of faithful ministers of the Word come from Christian households. The mother's influence is particularly potent here, and Christian mothers are called upon to use their influence with their sons in order that the blessed work of the ministry may not be overlooked and neglected in the general anxiety of our times to have our children become wealthy and distinguished, rather than pious and useful men. Yet it must not be forgotten that God calls young men for this work from secular homes also, and we must recognize these as the chosen of the Lord, as well as those born in the covenant.

A word to the wise is sufficient. Their loyalty to Christ and his Church should lead all Christians to the faithful use of the means of grace, that, under God, they may be instrumental in bringing some young men to be the under-shepherds of Christ's flock. The harvest truly is plentiful, but the laborers comparatively few; pray ye, therefore, the Lord of the harvest that He will "thrust forth" more laborers into His harvest!



ACCESSIBLE LITERATURE

THE Presbyterian Church in the United States has been the pioneer in many parts of the work of Education for the Ministry. The literature issued by the Executive Committee has attracted the attention of the entire Church world and has brought messages of gratitude from every quarter. Dr. Robert E. Speer, Dr. John R. Mott, Mr. Trumbull, editor of the *Sunday-School Times*, the headmasters of a score of the leading schools of the East and North, and many others who have had much to do with the training of boys and young men, have been especially emphatic in their commendation of the series of eight short leaflets for boys, written by one of the daughters of our own Southern Presbyterian Church, and issued by our Committee, in a little package, under the title, "A Pocket Full of Gems," by "Mildred Welch." We have printed large editions of these stories for other Committees and Boards, have given permission to many Church publications to print them, and have had orders for them from literally every part of the globe. They are sent free to any of the boys of our own Church, and are sold at five cents a package, postage paid.

We have just received from our printers another large edition of the leaflets, "What Is To Be Your Life's Work—Why

Not the Ministry?" by Rev. A. M. Fraser, D. D.; and "Shall I Enter the Ministry?" by Rev. Edwin P. Burtt, D. D. (Revised by the Secretary.) These strong messages, and the other inspiring literature issued by the Executive Committee has been greatly used of God in helping our boys and young men to know what is God's plan for their lives.

We still have in stock copies of other leaflets that we believe are unsurpassed. Among these are, "Every Man's Life a Plan of God," by Dr. Horace Bushnell; "The Ministry: A Challenge and An Appeal to Christian Young Men," and "Prayer for Men for the Ministry," both by Dr. William Hoge Marquess; "Religion in the Home," by Dr. Walter W. Moore; and "The Responsibility of the Church for an Adequate Ministerial Supply and How It May Be Met," by Dr. A. B. Curry.

Any of the leaflets referred to above will be sent free of charge to any boy or young man in our Church whose name and address is forwarded to the Committee. Any of them may be had at the rate of three cents a copy, postpaid, with the exception of "A Pocket Full of Gems," which is five cents.

Address all requests and orders to Henry H. Sweets, Secretary, 122 Fourth Avenue, Louisville, Ky.

AID TO CANDIDATES

FOR the past two years, on account of the large increase in the number of candidates who applied for financial assistance while attending college and theological seminary, and the very small increase in the contributions for this work, we have been compelled to scale the amounts promised the candidates for the ministry.

This has worked a great hardship on some of the most deserving of these young men. We hope to be able to furnish one hundred dollars this year to each candidate who actually needs this amount.

The greatest care is used in the administration of these funds. The Presbytery is required to examine carefully into the financial condition of each candidate recommended to the Executive Committee for aid, and the candidate is required to sign a statement that he absolutely needs the aid, promising to use the funds with due economy and for the sole purpose of the necessary expense of his education. He also promises that should this aid, for any reason, become unnecessary, he will promptly notify the Presbytery and the appropriation may be reduced or withdrawn.

Many of our candidates for the ministry prefer to receive aid from the Church as a loan rather than as a gift. The amount received in this way may be repaid in money or in service to the Church. Credit on the notes of candidates is given for service rendered in the mission fields of the Church, after graduation, under the direction of Presbytery, and certified to by the Stated Clerk. The amount of credit is the amount the salary falls short of \$800 per year, *e. g.*, if the salary is \$700, credit of \$100 is given for each year of service at that salary.

Loans are also made from the funds of Education for the Ministry to students in medical colleges, who are preparing for service on the Foreign Mission fields, and who are recommended by their church sessions and by the Executive Committee of Foreign Missions. The amount of the loan for any one year is not to exceed the maximum amount appropriated to candidates. Loans are cancelled by service on the foreign field of our Church. Candidates will be required to pay back the money received if they do not enter the service of the Church.

HOW A MULE WAS PENSIONED

ALMOST thirty years ago, so the archives of the War Department disclose, Lieutenant W. A. Kobbe, of the Third Artillery, who was stationed at Mount Vernon barracks, Alabama, reported to the War Department that there was at that post a white mule named Mexique, which had been for many years in the service of the United States, but which had at last been ordered sold. The officers of the post, Lieutenant Kobbe said, desired permission to purchase the animal and keep and care for it at their own expense.

Major F. L. Guenther, of the Second Artillery, to whom the petition was referred, reported that the mule in question was originally left at Key West barracks in 1848 by a portion of the army returning from Mexico at the close of the war with that country. He added:

"During the time that I served at Key West, from 1875 to 1880, the mule did not miss a day's work from any cause. He is very old, and has been worn out by his long service in the quartermaster's department. If there is any way to provide for him, I should be glad to have it done, as the expense to the Government would be little or nothing."

The petition went through the regular channels until it reached the Quartermaster-General, who indorsed it as follows:

"To promote the sentiment of kindness toward animals that are so intimately connected with military men, it is recom-

mended in this special case that this mule be kept in the department, and left to the care of those whose kindly feelings are so deeply enlisted in its behalf."

General Sherman submitted the case to the Secretary of War, with the following report:

"I have seen the mule, and whether true or not, the soldiers believe it was left at Big Spring, where Mount Vernon barracks now are, at the time General Jackson's army encamped there, about 1819 or 1820. Tradition says that it was once a sorrel, but now it is white from age. The quartermaster's department will be chargeable with ingratitude if the mule is sold or the care or maintenance of it thrown on the charitable officers of the post. I advise that it be kept in the department, fed, and maintained until death. I think the mule was at Fort Morgan, Mobile Point, when I was there in 1842."

The Secretary of War thereupon made the following order:

"Let the mule be kept and well cared for as long as he lives."

God's needy saints—the aged and disabled ministers and needy widows and orphans of our faithful veterans who have fallen in the battle, are of more value in His sight than many sparrows or mules. Well may the Church, therefore, seek to make more ample provision for their time of need.

THE EDUCATIONAL LOAN FUND

IN MAY, 1908, the General Assembly authorized the establishment of an Educational Loan Fund in the department of Schools and Colleges, for students in our Presbyterian colleges.

Since that time much progress has been made in organizing and launching this work. The Loan Fund now has to its credit \$7,300. Loans were made last year to five girls and nine boys of approved character in our Presbyterian colleges, and applications have been received for loans this year from three girls and five boys.

The following conditions have been laid down by the General Assembly governing those who would receive this aid as a loan:

"1. The applicants must be members of the Presbyterian Church in the United States, and must have well established Christian characters, and such intellectual qualities and fondness for study as give promise of more than ordinary usefulness.

2. They must be of sufficient age to understand thoroughly the nature of the obligation which they assume. As a rule no loan will be made to any student under eighteen.

3. They must be in actual attendance in some accredited Presbyterian college before any money is furnished them.

4. They must have the recommendation of the session of the church of which they are members on a blank furnished for the purpose; also from the faculty of the institution which they are attending (or of the High School if they are just entering college). This latter must be repeated each term that they continue to receive a loan.

5. They must be able to satisfy the session of the home church of which they are members: (1) Of their capacity for learning and their habits of study; (2) of their readiness to practice self-denial and economy, and (3) of their prudence and trustworthiness in matters involving money.

6. They must understand that the aid they are now asking is in no sense to be a gift, but a *loan*, that is to be repaid, with

the interest specified in the notes given by them; and that they solemnly bind themselves to repay it as soon after leaving college as practicable in the exercise of industry and economy on their part, it being their sincere intention to repay not less than one-fourth of the debt in each year after leaving college."

Candidates for the ministry or for the medical mission field who are receiving aid either as a gift or as a loan from the funds of Education for the Ministry, are not eligible at the same time to receive a loan from this fund.

The maximum amount of loan to any one is one hundred dollars a year for a period of four years. Since loans are made only to students who are prepared to enter college, this provision helps the student through the four years of his college course.

It has been decided, therefore, that \$400 shall constitute a scholarship. Any individual or family or society, Sabbath-school or church, contributing \$400 for founding a scholarship may have the privilege of naming that scholarship as a memorial to some loved one. This four hundred dollars may be given at once or in installments of one hundred dollars a year. Already payments have been made in whole, or in part, on thirty-two of these scholarships.

This money is furnished to students as a loan, not as a gift. Each time it is paid back it will help another struggling student through college.

It is hoped that many of our people of means will give largely to this fund. With the safeguards that have been thrown around it the Loan Fund will, for years to come, be accomplishing three things:

It will enable hundreds of our young men and young women to secure an education.

It will build up our Presbyterian colleges by sending to them students who would otherwise be unable to attend.

It will train workers for every department of our Church work, with an abid-

ing loyalty to the Church which helped them in their hour of need.

"This Loan Fund," eloquently says Dr. Boggs, former Secretary of Schools and Colleges, "will go on doing good long after we are gone. And thus let us confidently hope, when the inevitable corrosion wrought by rain and frost shall have rendered illegible the words which our affection has carved on marble and granite—

yea, when broken slab and column shall have disintegrated into common dust—these scholarship memorials of our dead shall be still bearing down, as a benediction, to distant ages, the names so dear to us now."

If you are interested in this proposition, write at once to the Secretary, 122 Fourth Avenue, Louisville, Ky.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Receipts from April 1, 1912 to July 31, 1912

THE General Assembly requests that \$129,000, or fourteen per cent. of the amount requested for her four Executive Committees, be forwarded to Mr. John Stites, Treasurer of the Executive Committee of Christian Education and Ministerial Relief, at Louisville, Ky.

Of the \$129,000 asked by the General Assembly for these causes, we have received during the first four months—from April 1, to July 31, 1912—\$25,307.77—an increase of \$2,414.21 as compared with last year. This leaves a balance of \$103,692.23 to be raised during the remaining eight months of the year.

The amount received has been credited as follows: Unspecified Funds, \$3,270.01; Education for the Ministry, \$6,126.57; Ministerial Relief, \$10,779.38; Home and School, \$4,512.04; Schools and Colleges, \$619.77. Making a total of \$25,307.77. During the first four months last year we received for these causes, \$22,893.56. Increase, \$2,414.21.

SPECIAL FUNDS.

Schools and Colleges—Loan Fund.—There has been remitted to the office for

this fund, \$622.03. Received during the same period last year, \$552.03. Increase, \$70.

Endowment Fund of Ministerial Relief.—Amount requested, \$500,000 as soon as possible. Of this amount \$315,107.41 had been received up to March 31, 1912. Received during first four months of this year, \$1,193.37. Received during same period last year, \$1,603.71. Decrease, \$410.34. Total amount of Endowment Fund, July 31, 1912, \$316,300.78. Amount yet to be raised, at least \$183,699.22.

AUGUST OFFERINGS.

The following offerings were received during the month of August: Undesignated Fund, \$1,410.46; Education for the Ministry, \$226.47; Ministerial Relief, \$2,405.91; Assembly's Home and School, \$218.86; Schools and Colleges, \$31.54. Total, \$4,293.24. Total for August, 1911, \$4,416.53. Decrease from last year, \$123.29. Endowment Fund of Ministerial Relief, \$375.37; August, 1911, \$642.38. Decrease, \$267.01. Schools and Colleges Loan Fund, August, 1912, \$0. August, 1911, \$400. Decrease, \$400.



MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION. [21]

IBANICHE. 1897.

- *Rev. and Mrs. J. McC. Sieg.
 Rev. and Mrs. A. L. Edmiston (c).
 *Rev. and Mrs. A. A. Rochester (c).

LUEBO. 1891.

- Rev. W. M. Morrison.
 Rev. and Mrs. J. Motte Martin.
 Dr. and Mrs. L. J. Coppedge.
 *Dr. and Mrs. J. G. Pritchard.
 Rev. and Mrs. L. A. Delampert (c).
 Miss Maria Fearing (c).
 Rev. and Mrs. G. T. McKee.
 Rev. Robt. D. Bedinger.
 Rev. and Mrs. C. L. Crane.
 Mr. T. J. Arnold.

E. BRAZIL MISSION. [15]

LAVRAS. 1893.

- Rev. and Mrs. S. R. Gammon.
 Miss Charlotte Kemper.
 Miss Ruth See.
 Mr. and Mrs. A. F. Shaw.
 Mrs. D. G. Armstrong.
 Rev. Joseph Orton.

- *Rev. H. S. Allyn, M. D.

- *Mrs. H. S. Allyn.

- Mr. and Mrs. C. C. Knight.

- *Mr. and Mrs. B. H. Hunnicutt.

ALTO JEQUITIBA. 1900.

- Mrs. Kate B. Cowan.

W. BRAZIL MISSION. [11]

ITU. 1909.

- *Rev. and Mrs. R. D. Daffin.

BRAGANCA. 1869.

- Rev. and Mrs. Gaston Boyle.

BRAGANCA. 1907.

- *Mrs. F. V. Rodrigues,

Fredericksburg, Va.

- *Rev. and Mrs. J. R. Smith.

SAO PAULO.

- Rev. and Mrs. J. P. Smith.

DESCALVADO. 1908.

- Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION. [11]

FORTALEZA. 1882.

- *Mrs. R. P. Baird,
 Fredericksburg, Va.

GRANHUNS. 1895.

- Rev. and Mrs. G. E. Henderlite.

- Rev. and Mrs. W. M. Thompson.

PERNAMBUCO. 1873.

- Miss Eliza M. Reed.

- *Miss Margaret Douglas.

CANHOTINHO.

- Dr. G. W. Butler.

- *Mrs. G. W. Butler.

NATAL.

- Rev. and Mrs. W. C. Porter.

MID-CHINA MISSION. [73]

TUNGHIANG. 1904.

- *Rev. and Mrs. J. Y. McGinnis.
 Rev. and Mrs. H. Maxey Smith.
 Miss R. Elinore Lynch.
 Miss Kittie McMullen.

HANGCHOW. 1867.

- Rev. and Mrs. J. L. Stuart, Sr.

- *Rev. G. W. Painter, Pulaski, Va.

Miss E. B. French.

Miss Emma Boardman.

Miss Mary S. Mathews.

- *Rev. and Mrs. George Hudson.

- Miss Venie J. Lee, M. D.

- Rev. and Mrs. Warren H. Stuart.

- Miss Annie R. V. Wilson.

Miss Rebecca E. Wilson.

Rev. and Mrs. R. J. McMullen.

SHANGHAI.

Rev. and Mrs. S. I. Woodbridge.

KASHING. 1895.

- *Rev. and Mrs. W. H. Hudson.

- Dr. and Mrs. W. H. Venable.

- Rev. and Mrs. J. M. Blain.

- Miss Elizabeth Talbot.

- *Mr. and Mrs. H. B. Vanvalkenburgh.

- Rev. and Mrs. Lowry Davis.

- Miss Irene Hawkins.

- *Miss M. D. Roe.

- Miss Mildred Watkins.

- Dr. and Mrs. A. C. Hutcheson.

- Miss Elizabeth Corriher.

- Rev. G. H. Smith.

KIANGYIN. 1895.

- *Rev. and Mrs. L. I. Moffett.

- Rev. and Mrs. Lacy L. Little.

- *Dr. and Mrs. Geo. C. Worn.

- Mr. and Mrs. Andrew Allison.

- *Miss Ida Jourdain.

- Mrs. Anna McG. Skyes.

- Miss Ida M. Albaugh.

- Miss Carrie L. Monett.

NANKING.

- Rev. and Mrs. J. L. Stuart, Jr.

- Dr. and Mrs. R. T. Shields.

- Rev. and Mrs. P. F. Price.

SOOCHOW. 1872.

- Mrs. H. C. DuBose.

- Rev. J. W. Davis.

- Dr. and Mrs. J. R. Wilkinson.

- Dr. and Mrs. J. P. Mooney.

- Miss S. E. Fleming.

- *Miss Addie M. Sloan.

- *Miss Gertrude Sloan.

- *Mrs. M. P. McCormick.

- Rev. and Mrs. P. C. DuBose.

- Rev. R. A. Haden.

- *Mrs. R. A. Haden.

NORTH KIANGSU MISSION. [57]

CHINKIANG. 1883.

- Rev. and Mrs. A. Sydenstricker.

- *Rev. and Mrs. J. W. Paxton.

- *Rev. and Mrs. D. W. Richardson.

- Rev. and Mrs. J. C. Creusshaw.

- Rev. and Mrs. O. V. Armstrong.

TAICHOW. 1908.

- Rev. C. N. Caldwell.

- *Mrs. C. N. Caldwell.

HSUCHOU-FU. 1897.

- Rev. Mark B. Grier.

- Mrs. Mark B. Grier, M. D.

- *Dr. and Mrs. A. A. McFayden.

- *Rev. and Mrs. Thomas B. Grafton.

- Rev. George P. Stevens.

- Rev. F. A. Brown.

- Miss Mary P. Thompson.

- Miss Charlotte Thompson.

HWAIAIFU. 1895.

- Rev. and Mrs. H. M. Woods.

- Miss Josephine Woods.

- Rev. O. F. Yates.

- Dr. and Mrs. Wm. Malcolm.

YENCHENG. 1909.

- Rev. and Mrs. H. W. White.

- Rev. and Mrs. C. F. Hancock.

- *Dr. R. M. Stephenson.

SUCHIEN. 1893.

- Dr. and Mrs. J. W. Bradley.

- Rev. B. C. Patterson.

Mrs. B. C. Patterson, M. D.

Rev. and Mrs. W. F. Junkin.

Mr. H. W. McCutchan.

Miss Mada McCutchan.

Miss M. M. Johnston.

Miss B. McCrobert.

TSING-KIANG-FU. 1887.

- Rev. and Mrs. J. R. Graham, Jr.

- Dr. and Mrs. James B. Woods.

- Rev. and Mrs. A. A. Talbot.

- Miss Jessie D. Hall.

- Miss Esther H. Morton.

- Miss Ellen Baskerville.

- Miss Sallie M. Lacy.

- Miss Nellie Sprunt.

- Rev. Lyle M. Moffett.

HAICHOW. 1908.

- Rev. and Mrs. J. W. Vinson.

- L. S. Morgan, M. D.

- Mrs. L. S. Morgan, M. D.

- Rev. and Mrs. A. D. Rice.

CUBA MISSION. [16]

CARDENAS. 1899.

- *Rev. and Mrs. R. L. Wharton.

- Mr. and Mrs. E. R. Sims.

- *Miss M. E. Craig.

- Miss Eloise Wardlaw.

CAIBARIEN. 1891.

- Mrs. J. G. Hall.

- Miss Edith M. Houston.

- *Rev. and Mrs. F. H. Wardlaw.

REMEDIOS. 1902.

- *Rev. and Mrs. J. T. Hall.

PLACETAS. 1909.

- *Miss Janet H. Houston.

- Rev. and Mrs. R. F. Beaty.

- Miss Mary I. Alexander.

JAPAN MISSION. [37]

KOBE. 1890.

- Rev. and Mrs. S. P. Fulton.

- Rev. and Mrs. H. W. Myers.

- Rev. and Mrs. W. McS. Buchanan.

- Rev. and Mrs. H. C. Ostrom.

KOCHI. 1885.

- Rev. and Mrs. W. B. McIlwaine.

- Rev. and Mrs. H. H. Munroe.

- Miss Estelle Lumpkin.

- Miss Annie H. Dowd.

- Miss M. J. Atkinson.

- *Miss C. E. Stirling.

Santa Monica, Cal.

NAGOYA. 1867.

- Rev. and *Mrs. W. C. Buchanan.

- *Mrs. Louise R. Price.

- *Miss Sala Evans.

- Miss Charlotte Thompson.

- Miss Lella G. Kirtland.

- *Rev. and Mrs. R. E. McAlpine.

SUSAKI. 1898.

- *Rev. and Mrs. J. W. Moore.

TAKAMATSU. 1898.

- *Rev. and Mrs. S. M. Erickson.

- Rev. and Mrs. A. P. Hassell.

TOKUSHIMA. 1889.

- Rev. and Mrs. C. A. Logan.

- Miss Florence D. Patton.

- Miss Annie V. Patton.

- Miss Lillian W. Curd.

TOTOHASHI. 1902.

- Rev. and Mrs. C. K. Cumming.

MISSIONARIES—Continued.

KOREA MISSION.		[59]	*Mrs. C. C. Owen.	MATAMOROS. 1874.
CHUNJU. 1896.			Rev. and Mrs. L. T. Newland.	Miss Alice J. McClelland.
Rev. and Mrs. L. B. Tate.			Rev. and Mrs. J. F. Preston.	
Miss Mattie S. Tate.			Miss Ella Graham.	SAN BENITO, TEXAS.
Dr. and Mrs. T. H. Daniel.			Dr. and Mrs. R. M. Wilson.	Miss Anne E. Dysart.
Rev. and Mrs. L. O. McCutchen.			Miss Anna McQueen.	
*Mrs. W. M. Junkin.			Miss Meta L. Biggar.	BROWNSVILLE, TEXAS.
Miss Sadie Buckland.			Rev. and Mrs. R. T. Colt.	Rev. and Mrs. W. A. Ross.
Rev. and Mrs. W. M. Clark.			Rev. and Mrs. J. V. N. Talmage.	
Rev. and Mrs. W. D. Reynolds.			Rev. and Mrs. Robert Knox.	MONTEMORELOS. 1884.
Miss Susanne A. Colton.			Mr. and Mrs. M. L. Swinehart.	*Mr. and Mrs. R. C. Morrow.
Rev. S. D. Winn.			Mr. William P. Parker.	
Miss Emily Winn.			MOKPO. 1898.	
KUNSAN. 1896.			Rev. and *Mrs. H. D. McCallie.	C. VICTORIA. 1880.
Sev. and Mrs. Wm. F. Bull.			*Miss Jean Forsythe.	*Rev. and Mrs. J. C. Shelby.
*Rev. and Mrs. A. M. Earle.			*W. H. Forsythe,	Miss E. V. Lee.
Miss E. E. Kestler.			Louisville, Ky.	
Miss Julia Dysart.			Miss Julia Martin.	Missions, 10.
Miss Anna M. Bedinger.			*Rev. and Mrs. W. B. Harrison.	Occupied Stations, 49.
Mr. and Mrs. W. A. Venable.			Rev. and Mrs. J. S. Nisbet.	Missionaries, 314.
Dr. and Mrs. J. B. Patterson.			Dr. and Mrs. M. C. Harding.	
Rev. S. K. Dodson.			Miss Ada McMurphy.	
Rev. and Mrs. J. K. Parker.			MEXICO MISSION.	[12]
KWANGJU. 1898.			LINARES. 1887.	*On furlough, or in United States.
*Rev. and Mrs. Eugene Bell.			Rev. and Mrs. H. L. Ross.	Dates opposite names of stations in-
			Mrs. A. T. Graybill.	dicating year stations were opened.
				For postoffice address, etc., see below.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche and Luebo—"Luebo, Congo Belge, Africa, via Antwerp."

B. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado, Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Sao Paulo, Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho E. de Pernambuco, Brazil." For Fortaleza—"Fortaleza, Estado de Ceara, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal, Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—MID-CHINA MISSION.—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." NORTH KIANGSU MISSION: For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, via Chinkiang, China." For Hwaijinfu—"Care Southern Presbyterian Mission, Hwaijinfu, via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Calibarien—"Calibarien, Cuba." For Camajuan—"Camajuan, Cuba." For Remedios—"Remedios, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setzu Province, Japan." For Koehi—"Koehi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kusan—"Kusan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia."

MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."

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